

COORG INSCRIPTIONS

(REVISED EDITION)

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COORG INSCRIPTIONS

(REVISED EDITION)

BY

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EPIGRAPHIA CARNATICA

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WORKS REFERRED TO

AQR	Asiatic Quarterly Review.
DKD	Dynasties of the Kanarese Districts by Dr. Fleet.
EC	..	..	..	..	..	..	..	Epigraphia Carnatica.
EI	..	..	..	..	..	..	..	Epigraphia Indica.
IA	..	..	..	..	..	..	..	Indian Antiquary.
IGI	..	..	..	..	..	..	..	Imperial Gazetteer of India.
Ind Pal	..	..	..	..	..	..	..	(Grundriss of) Indo-Aryan Palaeography by Dr. Bühler.
JRAS	..	..	..	..	..	..	..	Journal of the Royal Asiatic Society.
MAR	..	..	..	..	..	..	..	Mysore Archaeological Report.
Mad AR	..	..	..	..	..	..	..	Madras Archaeological Report.
Mad EpR	..	..	..	..	..	..	..	Madras Epigraphical Report.
MOI	..	..	..	..	..	..	..	Mysore and Coorg from the Inscriptions.
SBE	..	..	..	..	..	..	..	Sacred Books of the East, ed. by Prof. Max Müller.

PREFACE

FOLLOWING on my decipherment and publication of the Mercara plates in 1872, I discovered the Ganga inscriptions Nos. 4 and 5, and some copies, mostly imperfect, of various inscriptions in Coorg were furnished to me by Government in the time of Colonel Hill with a view to their being translated. But owing to all my spare time being taken up with numerous other important engagements and absence on duty in Calcutta, it was not till 1886 that the first edition of this work was issued. Though the light thus thrown upon the early history of the country was valuable as far as it went, I could not but regret, when recently called upon to compile the Gazetteer of Coorg for the new Imperial Gazetteer of India, the absence of fuller and more satisfactory information on the subject. Under the conviction that something additional might probably be found in the way of epigraphic records, I deputed two of my Archeological Assistants, with the approval of the Commissioner (Mr. Lionel Davidson), to make inquiries. The result fully justified my expectation. For copies of a number of inscriptions previously unknown were obtained, which enabled the filling up of the blanks hitherto existing in the past history. These were published as supplements to the Tumkūr and Bangalore volumes (xii and ix) of my *Epigraphia Carnatica*. Four more have now been added of which notice was received from Mr. L. T. Harris.

But the Government of India having been pleased, on the application of the Chief Commissioner, the Hon'ble Mr. S. M. Fraser, to sanction the issue of a revised edition of the work, brought up to date, the opportunity has been taken of collecting all belonging to Coorg, now more than trebled in number, into one volume in this edition, and publishing them on the same plan as in the remaining volumes of the series, of which this forms the first. For the present edition I have received much assistance from the impressions procured for me by Rao Sāhib Krishna Śāstri, Assistant Superintendent for Epigraphy, Southern Circle.

HARROW-ON-THE-HILL,

Easter 1913.

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KEY TO ABBREVIATIONS FOR THE NAMES OF TALUQS, USED IN THE EPIGRAPHIA CARNATICA

Sign	Tāluq	District	Volume	Sign	Tāluq	District	Volume
An	Ānokal	Bn	IX	Kp	Koppa	Kd	VI
Ag	Arkalgūd	Hn	V	Kr	Krishnarājpet	My	IV
Ak	Arsikere	Hn	V	Kg	Kunigal	Tm	XII
Bg	Bāgepalli	Kl	X	Mi	Maddur	Tm	XII
Bn	Bangalore	Bn	IX	Ma	Māgadi	Bn	IX
Bl	Bolar	Hn	V	Ml	Malavalli	My	III
Bp	Bowringpet	Kl	X	Mr	Mālar	Kl	X
Cl	Chalīkera	Cd	XI	Md	Mandya	My	III
Ch	Chāmrajnagar	My	IV	Mj	Manjerābād	Hn	V
Ci	Channagiri	Sh	VII	Mk	Molakūlmuru	Cd	XI
Cp	Channarayana	Bn	IX	Mg	Mudgere	Kd	VI
Cn	Channarayana	Hn	V	Mb	Mulbāgal	Kl	X
OB	Chik-Ballāpur	Kl	X	My	Mysore	My	III
Cm	Chikmagalur	Kd	VI	Ng	Nāgamāgala	My	IV
Ck	Chiknāyakanhalli	Tm	XII	Nr	Nagar	Sh	VIII
Ct	Chintāmañi	Kl	X	Nj	Nanjangal	My	III
Cd	Chitaldroog	Cd	XI	Nl	Nelamāgala	Bn	IX
Cg	Coorg	Cg	I	Pg	Pāvugada	Tm	XII
Dg	Dāvangere	Cd	XI	Sa	Sāgar	Sh	VIII
Dv	Dēvanhalli	Bn	IX	Sr	Seringapatam	My	III
DH	Dod-Ballāpur	Bn	IX	Sk	Shikārpur	Sh	VII
Gd	Gōribidnūr	Kl	X	Sh	Shimoga	Sh	VII
Gb	Gubbi	Tm	XII	Sd	Siddaghatta	Kl	X
Gu	Gundalpet	My	IV	Si	Sira	Tm	XII
Hn	Haasan	Hn	V	Sb	Sorab	Sh	VIII
Hg	Heggadēvankōṭe	My	IV	SB	Śravaṇa-Belgola	Hn	II
Hr	Hiriyūr	Cd	XI	Sg	Śringeri	Kd	VI
Hk	Holalkere	Cd	XI	Sp	Śrīnivāspur	Kl	X
HN	Hole-Narsipur	Hn	V	Tk	Tarikere	Kd	VI
Hl	Honnāli	Sh	VII	Tp	Tiptūr	Tm	XII
Ht	Hoskōṭe	Bn	IX	Tl	Tirthahalli	Sh	VIII
Ha	Hunsūr	My	IV	TN	Tirumakudal-Narsipur	My	II
Jl	Jagalūr	Cd	XI	Tm	Tumkūr	Tm	XII
Kd	Kudūr	Kd	VI	Yd	Yedatore	My	IV
Kn	Kānkānhalli	Bn	IX	Yl	Yelandūr	My	IV
Kl	Kolūr	Kl	X				

LIST OF NĀDS IN THE TĀLUQS OF COORG

Mudikēri or Moroāra Tāluq—

Horumalo-nāḍ
Hālōri-nāḍ
Horūr-Nūrokkal-nāḍ
Uluguli-Mudikēri-nāḍ
Hudikēri-Mandapu-nāḍ
Kāntamūr-nāḍ
Kuggoḍḍu-nāḍ

Pāḍināḷknāḍ Tāluq—

Pāḍināḷk-nāḍ
Kāḷiyat-nāḍ
Kuyaṅgēri-nāḍ
Bauga-nāḍ
Tavu-nāḍ

Yēḍenāḷknāḍ Tāluq—

Yēḍenāḷk-nāḍ
Beppu-nāḍ
Ammatti nāḍ

Kiggaṭnāḍ Tāluq—

Anchikēri-nāḍ
Tavalakēri-nāḍ
Hutgaṭ-nāḍ
Beṭṭiyatt-nāḍ

Nanjarāḷpaṭṭa Tāluq—

Ramasvāmi-Kanave-hōbli
Nanjarāḷpaṭṭa-hōbli
Yēḍava-nāḍ
Gaḍi-nāḍ
Surlabimuttu-nāḍ

(Old Yēḷuārira-Ṭime)

Koḍḷi-hōbli
Bilaha-nāḍ
Niḍuta-nāḍ

COORG INSCRIPTIONS

INTRODUCTION

THE inscriptions of Coorg, though few in number, are of importance, especially the earlier ones. It is true they tell us little about the Kodagas, or Coorgs, themselves. Nor was this to be expected, for the Coorgs are naturally an unlettered race, their very language having no written characters¹; and although the predominant class, they form no more than one-fifth of the population. The earliest express mention of the Kodagas that has been met with in inscriptions is in 1174, in the time of the Hoysala king Vira-Ballala (Hs 20). They are also mentioned in 1722, in the time of Chikka Dēva-Rāja of Mysore (Sr 64). But the name Kuḍakain (Coorg) apparently occurs in Tamil literature so far back as the 2nd century²; and the Seven Kombu of Sk 136 may have reference to Coorg in 1068.

Nevertheless, some idea may be formed of ancient divisions of the country. Thus, in 887, under the Gangas, we have mention (Cg 2) of the Male Thousand (the hill country to the west). This was apparently ruled in 977 by four Malepas or hill chiefs (Cg 4). In 1013, Kuḍa-malaināḍ in Tamil (TN 35), Koḍaga-malenāḍ in Kannada (TN 122), is included in the conquests of the Chōḷa king Rājārāja. In 1095 the Kadaмба Duddharasa is described (Cg 57) as 'a pleasure-garden of the Malepas,' meaning perhaps that they found with him a safe retreat. In 1124 we find (Bl 178) the Changāḷvas coming to the aid of the Malepas against the Hoysalas. And in 1174 two Coorg chiefs (? Malepas) and the Kodagas of all the nāḍs assisted the Changāḷva king in his final struggle against the Hoysalas (Hs 20). From the mention here of Kuruche, this may have been a chief place of the Malepas. In 1275 and 1281 the Hoysala king Nārasimha III signs himself (Md 79, TN 100) *Malaparol-gaṇḍa*, 'champion among the Malapas or Malepas,' but this may have been a Hoysala title from the beginning.

In the south-east, also under the Gangas, in 888 and 978 (Cg 2, 4) there was a district called the Peddoregare or Beddoregare Seventy (the banks, *gare*, of the Ped-dore or big river, the existing Dodda-hole or Lakṣmānāṭṛtha). At the latter date the king's younger brother was its governor. North from the above were the Changāḷvas, who filled a large space in the history of the country. Their later capital was at Nañjarājapaṭṭaṇa, which still gives its name to the northern tāluq of Coorg. North from them, again, were the Kongāḷvas, who were established in the Yēḷusāvira or Seven Thousand country by the Chōḷas in 1004 (Cg 46), and who disappeared soon after the expulsion of the Chōḷas from Mysore by the Hoysalas in 1116. Muḷḷūr seems to have been an important place in their territory. In 1390 Muḷḷūr-nāḍ was given as a grant by the Vijayanagar king Harihara II to an officer named Gonka-Raḍḍi-nāyaka, serving under his general Gundappa-daṇḍanāyaka (Cg 39).

Firishta says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar. According to tradition the country was divided into twelve Kombus and thirty-five Nāḍs. The Changāḷvas fell

¹ For writing they employ the Kannada (or Kanarese) letters.

² Kanakasabhai Pillai, in *The Tamils 1800 years ago*, p. 10.

before the Mysoreans in 1644, and the Coorg Rājas next established themselves as masters of the whole country, until it was annexed to British India in 1834. The close connection of the province with Mysore throughout the greater part of its history is made clear by these records, a connection which has been perpetuated to the present day in the arrangements for its administration by the British Government.

The earlier inscriptions show that the Jain faith was exclusively the State or court religion at first. Then followed the Śaiva and Vaiṣṇava creeds; and lastly the Vira-Śaiva or Lingāyit form of Śaivism. All this while the Coorgs no doubt, as now, kept to their own Ancestor and Demon worship. The former is one of the most widely extended in the world¹. No. 5, dated in 1000, possibly furnishes evidence of the antiquity of the Coorg houses. A Coorg *kadaṅga* is named in No. 2, even in 888.

KADAMBAS

The inscriptions which have now been discovered enable us to trace the history of Coorg as far back as early in the Christian era. But the puranic account of the foundation of the State and monarchy, given in the *Kāvērī-Māhātmya*, connects it with a prince named Chandravarmma, the son of a king of the Matsya country, who was succeeded by his son Dēvakānta. Now Matsya (Virāṭa's capital) has been identified with Hāngal in Dharwar (called Virāṭan-kōṭe), and there is ground for the conclusion that Chandravarmma was a Kadamba prince. The Kadambas were a line of independent kings ruling in the west of Mysore, in North and South Kanara, and other parts, between the 3rd and 6th centuries. They were Mysorean in origin, and are identified with Banavāsi as their capital. This is situated on the river Varadā, on the north-west frontier of Mysore, in North Kanara. It had the Brāhman name Jayanti or Vaijayanti. Banavāsi was a very ancient city, being one of the places to which Buddhist missionaries are said to have been sent in the time of the Maurya emperor Aśoka, the 3rd century B.C.; and it is also mentioned by Ptolemy in the 2nd century A.D.

The origin and rise of the Kadambas is described in the fine old inscription on a pillar at Tālagunda in the Shikūrpur tāluq of Mysore (Sk 176). According to this, a Brāhman student in the agrahāra of Sthānakundūr (Tālagunda) was the progenitor of the royal line. He went to the Pallava capital (Kāñchī, or Conjeeveram, near Madras) in order to complete his studies, but owing to a violent quarrel there with Pallava horsemen, he resolved, for the purpose of revenging the insults he had received as a Brāhman, to become a Kshattriya. Training himself in the use of arms, he escaped to the forests leading to Śrīparvata (Karnūl District), where he became so powerful, levying tribute from the great Bāṇa (or Bṛihad-Bāṇa) and other kings, that the Pallavas found it impossible to put him down. They therefore resolved to recognize him as a king, and installed him in a territory extending to the Western Ocean. He is known as Mayūravarmma. Of his successors, one of the most distinguished was Kākustha, whose daughters were given in marriage to the Gupta and other kings. The reference is probably to Samudra-Gupta, who made an expedition throughout the South, as recorded on the pillar at Allahabad. Another daughter was apparently given to the Ganga king of Mysore. The Kadambas were subdued by the Chālukyas from the North in the 6th century, but held subordinate positions for several centuries later. We

¹ See Tylor's *Primitive Culture*, vol. ii, ch. 18; and Sir Monier Williams' *Religious Thought and Life in India*, p. 24.

know from inscriptions that Kadamba states existed in the 11th century in the country now called Manjarābād, in the north of Coorg; and in the 10th to the 12th century in Bayalnād, now called Wainād, to the south of Coorg; as well as in Hāngal and Goa.

Of the Kadambas of Manjarābād we have an inscription in Coorg itself (No. 57), dated in 1095. It relates to a king named Duddharasa, and is a *vīra-sāsana* erected to his memory by his brother Jūjarasa. Duddha is described as a mahā-maṇḍalēśvara, lord of Tripura, sun to the Balindra-kula,¹ a pleasure-garden of the Malopas (or hill chiefs), his father's warrior (*ayyan-aṅkakāra*), and has other titles. He protected Maleya (Malabar), and was governing Samhatha-nād, Pākuvādi and other places; having 15 horses, 50 male servants, 250 strong men (*ekkatigaru*), 45 retainers of good family, and a retinue of many subjects, guards, relatives, and landholders. He was the son of Hittēyarasa and Junjala-Dēvi. At the request of his wife Chikkala-Dēvi, he had a tank made. He also endowed Brāhmins, and formed rice-fields at the river. The inscription was apparently composed by Moḷate-Duddhamalla, his minister for peace and war, and written by the *sēnahōva*'s son Baṃma-dēva.

Of this Duddharasa we have a record in Mj 18, of the same year, when his son Dayasimha was on the throne. Here Duddha is styled a mahārāja, and is said to be the son of Chāgi-mahārāja, which must have been the titular name of his father. By his wife Mēchalarasi he had three sons—Sārthiga-nṛipa, Chāgi-mahārāja, and Dayasimha-nṛipa. The last is described as a crest-jewel of the Kadamba-vamśa, and lord of Banavāsi-pura. He slew an enemy named Śrīpāla, who had an immense army. His court resounded with the mingled notes of songs, drums, dances, flutes and guitars; he was a critical examiner of poems and dramas; and proficient in logic, grammar, painting, music and many others of the sixty-four branches of learning. Why have another Bhārata story (says the inscription); is not Dayasimha's history enough? We also have a notice of Duddha in Sk 151, where Chāmuṇḍa-Rāyarasa, the governor of the Banavase Twelve Thousand under the Chālukyas in 1047, has, among other epithets, that of 'a grindstone to Duddha.'

If Duddha-mahārāja was preceded on the throne by his father Chāgi-mahārāja, as we must suppose was the case, they connect with the Kadamba king Niti-mahārāja, of whom there is a series of seven inscriptions in Manjarābād. The dates range from 1026 (Mj 53) to about 1035 (Mj 55), the latter recording his death with the performance of the Jaina rite of *sannyasanam*. The inscriptions are very short and much effaced. In Mj 51 only . . . *loḷe* remains of the name of his residence, and Mj 55 contained the name of his father, which is gone.

GANGAS

But the earliest of the inscriptions in Coorg show that this country formed part of the territory of the Gangas, a line of kings who ruled over Mysore from about the 2nd to the 11th century. Their kingdom was called Gangavāḍi, described as a Ninety-six Thousand country, and their capital, at first Kuvalāla or Kovalala (Kolar), was removed in the 3rd century to Talakāḍ on the Kāveri, in the south-east of the Mysore District. The dynasty was founded by two Jain princes of the Ikshvāku (Solar) race, who came from the North, and were aided

¹ While he is here said to be of the Balindra-kula, his son, in the Manjarābād record of the same date, is said to be of the Kadamba-vamśa. But the Duddha in both must be the same person, as Coorg in this part and Manjarābād adjoin one another and are really one territory.

² The same question is asked (Hn 53) with reference to the Hoysala king Vishnuvardhana—A Duddharasa is mentioned as associated with the Hoysala royal family in 1176 (Cg 33).

by the Jain *āchārya* Simhanandi,¹ whom they met at Pērūr, still distinguished as Ganga-Pērūr (in the Kadapa District). By name, the Gangas seem to be connected with the Gangaridæ or tribes of the Ganges valley who, according to Greek and Roman accounts of the times of Alexander the Great and Seleucus Nicator, were subjects of Chandra-Gupta, the founder of the Maurya dynasty of Pāṭaliputra (now Patna on the Ganges). Jain traditions represent him as ending his life at Śravaṇa-Belgola in Mysore. The Gangaridæ are mentioned by Ptolemy, and the Latin authors Virgil, Valerius Flaccus, and Curtius also make reference to them. Pliny writes of the Gangaridæ Calingæ or Gangas of Kaliṅga (Orissa and neighbouring parts), where there was an important line of Ganga kings in the 7th and 8th centuries, and where Ganga kings ruled down to as late as the 16th century. But the Gangas of Mysore were the original line, and the Gangadikāras, who still form the largest section of the agricultural population of Mysore, represent their former subjects, this name being a contraction from Gangavādikāra.

Curiously enough, the first discovery of this important line of kings, who were the rulers of Mysore for nearly the whole of the first millennium of the Christian era, but whose very name had dropped into oblivion, was due to the copper plates (Cg 1) found in the treasury at Mercara². As to when or by whom they were placed there no trace has been found, and they relate, not to any place in Coorg, but to one in Mysore. They were brought to the notice of Dr. Burgess by Mr. Graeter, and are now deposited in the Lutheran Mission Museum at Basle in Switzerland. Much controversy arose as to their date, the year 388 being given in the plates without mention of any era. By some they were accepted as one of the earliest unquestionable inscriptions discovered in India, whilst others imagined they might be forgeries. The full and abundant information that has since come to light in the inscriptions obtained by me from all parts of Mysore, some of which were published at the time in the *Indian Antiquary* or other works, and all of which appear in full in the volumes of my *Epigraphia Carnatica*, enables us to maintain the credibility of the Mercara plates. The date contained in them, as regards the year, is correct according to the Śaka era, nor is this belied by the palæography³. The language of the main portion is Sanskrit, but the details of the grant are in Haḷa Kannaḍa.

What the plates tell us is, that of a gift made by the Ganga king Koṅgaṇi-mahādhirāja, named Avinīta, whose pedigree is given, to a Jain priest, whose spiritual descent is also given, in the year three hundred and eighty-eight (in words), with other details of the month, day, etc.,⁴ (but as usual at that early period with no name of the cyclic year), the minister

¹ He is named as a great poet by Indrabhūti in his *Samayabhūṣaṇa*, along with Elāchārya (Padmanandi, the guru of Śākaṭyāna) and Pūjyapāda (*I.A.*, xii, 20); and in SB 54 is mentioned next to Samantabhadra, who belongs to the 2nd century.

² First deciphered by me and published in 1872 (*Ind. Ant.* i, 363; see also xii, 12).

³ Objections to this were raised by Dr. Fleet, who said (*EL*, iii, 162) 'it is definitely betrayed by a character which furnishes a leading test in dealing with southern records' and which he said could not appear earlier than 804. In this he was shown to be mistaken (*EC*, iv, Int. 6), and Dr. Bühler (*Ind. Pal.* §29, B2) remarked to the same effect. Dr. F's reply (*EL*, vi, 79) was—'I concede that this instance adduced by Mr. Rice is to be referred probably to the 6th century A.D. But it has nothing to do with the matter that we have in hand. It is a Grantha character.' It was then pointed out (*EC*, vi, Int. 30) that even supposing it was Grantha, the letter was undoubtedly the same, as Tamil had no aspirated letters. Dr. Bühler also (*I.e.* §31, A B6) refers it to the Kanarese-Telugu script.

⁴ Regarding a discrepancy in the week-day and *nakṣatra*, Dr. Bhandarkar says (*Ind. Ant.* i, 363):—Finding that Māgh śuddha 5th S. 388 fell on Wednesday, I submitted the question to Prof. Kuru Lakshman Chatre. He finds the day to fall on 'Wednesday, Budhavāra or Saunyanvāra, nakṣatra Uttara-Bhādrapada'.

(*muntri*) of Akālavārsha Prithuvi-Vallabha (a Rāshtrakūṭa king), having obtained from Avinīta-mahādhīrāja by grant the village named Badaneguppe, situated in the Eḍenād Seventy of the Pūnād Six Thousand, gave it, together with the rights pertaining to six included villages, to the Śrīvijaya Jina temple of Talavana-nagara (Talakūd), along with certain other privileges and lands (adding considerably to the value of the donation).

The grant is thus ascribed to the time of Avinīta, and the date given, which is equivalent to 466 A.D., agrees with the history as we now know it, for Avinīta reigned from c. 430 to 482, this long reign being due to the fact, stated in many inscriptions, that he was crowned while an infant on his mother's lap.

But farther clear historical allusions in the plates require us to show that two other kings belonged to the same period, namely, Akālavārsha, undoubtedly a Rāshtrakūṭa, and Kṛṣṇavarṃmā, a Kadamba. Of these, the former may be recognized as follows to have been contemporary with Avinīta. For, as I was the first to point out, the *varsha* titles of the Rāshtrakūṭa kings were so constant that the title is a sufficient guide to the king's name. Akālavārsha is thus synonymous with a Kṛṣṇa-Rāja.

Now it so happens that coins of a Kṛṣṇa-Rāja have been found at Dēvalānā in the Nasik District and other parts of Bombay, which, as Professor Rapson says (*Indian Coins*, 27), have been attributed to a Rāshtrakūṭa king of this name, c. 375–400 A.D. But he considers this date too early for the style of the coins, which are imitated from the latest Gupta coins current in this locality. For the same reason, he says, it is impossible to place them as late as the better known Kṛṣṇa-Rāja Rāshtrakūṭa, c. 750 A.D. Dr. Fleet suggested (DKD 296, 385) that they may be Kalachuri coins of Kṛṣṇa-Rāja, the father of Śaṅkaragaṇa (apparently about 570 A.D.). But the Kalachuri coins have quite a different device. Accepting the coins, therefore, as Rāshtrakūṭa, 466 as a date for the Kṛṣṇa-Rāja of whom we are in search seems to satisfy the required conditions and supply the wanted intermediate figure. Sir Walter Elliot says (*Coins of Sp. Ind.* 149) 'General Cunningham's ascription of these coins to Kṛṣṇa-Rāja Rāshtrakūṭa is confirmed.'

As to the relations subsisting in this, the 5th century, between the Rāshtrakūṭas and Gangas, and other contemporary powers, we have the following evidence. The Siragunda stone (Cm 50) says that Nirvvinīta's (*i.e.* Avinīta's) younger son was crowned with the Koṅgaṇi diadem by Kāḍuveṭṭi¹ (or the Pallava king) and the Vallava (Ballaha or Rāshtrakūṭa) king². This we may account for by the statement (in Bn 141, Mi 110, and DB 68) that Avinīta, acting on the advice of his own *guru*, had set aside Durvvinīta (from the succession) in favour of another son, but that Lakshmi (the goddess of sovereignty) of her own accord came and embraced his broad chest. Then, (in Nr 35) Durvvinīta is said to have captured Kāḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne.

and considers that the engraver, being careless, has written Sōma for Saumya. Nakshatra Svāti never falls near 5th Māgh śuddha, but the astrologer consulted, he thinks, may have carelessly taken Māgh vadha, and given Svati, which falls only a day in advance of the 5th for S 388. Dr. Kielhorn's calculations (*id.* xxiv, 11) give the same results.

¹ Kāḍuveṭṭi or Kāḍava-Rāja is the common designation in Mysore inscriptions for the Pallava king. The former name survives in Kūrvēṭi-nagara, in the North Arcot District.

² This rendering has been suggested by Mr. Narasimhaachar (MAR, 1912), and he points out the interesting parallel occurrence, some centuries later, when the Ganga king Śivamūra-Saigotta, after his release from captivity, was crowned with their own hands by the Rāshtrakūṭa king Gōvinda Prabhūtavārsha and the Pallava king Nandivarṃmā, as related in Yd 80 and Nl 60. The proposed identification of Jayasimha is also due to him.

Now Jayasimha-Vallabha is the name given in the Aihole inscription (EI, vi, 1) as that of the Chalukya prince who, in the Yewūr, Kauṭhem and other grants (IA, xii, 12; xvi, 15), is said to have gained a footing for the Chalukyas by subduing a Rāshtrakūṭa king named Indra, the son of Kṛishṇa. If we may identify these two Jayasimhas as the same person, it follows that he had a Ganga mother and a Chalukya father. But it must be admitted that the Gangas (who were of the Solar race) nowhere claim such a connection with the Chalukyas (who were of the Lunar race), unless we are to understand the solitary statement (MAR, 1912) that Durvvinīta was of the Kṛishṇa-*kula*¹ (and therefore Lunar race) as making such a claim at this particular period (perhaps through his mother). In any case, a Rāshtrakūṭa Kṛishṇa here also appears in contact with the Gangas at this time.

Putting together the various coincident items, the following appears to have been the state of affairs. The Ganga king Avinīta (whose mother was a Kadamba princess, the sister of Kṛishṇavarmma) married the Punnād Rāja's daughter, and had by her his son Durvvinīta. This son he set aside (from the succession) in favour of another son (no doubt born of a different mother), and the latter obtained the Koṅgaṇi (or Ganga) crown from (or with the support of) the Pallava and Rāshtrakūṭa kings. Nevertheless, Lakshmī (the goddess of sovereignty) came to Durvvinīta of her own accord, and he on his part entered into alliance with the Chalukya prince, giving him his daughter in marriage. The son born of this union was Jayasimha-Vallabha. Durvvinīta next seized Kāduvēṭṭi (the Pallava king) on the field of battle and placed Jayasimha-Vallabha on his hereditary throne. And he in his turn made good the Chalukya supremacy for the time being by defeating the Rāshtrakūṭa, the son of Kṛishṇa, but was eventually, it appears, slain in an encounter with Trilōchana-Pallava.

It is clear, as Dr. Bühler remarked, that Rāshtrakūṭas ruled in the Dekhan in the 3rd to the 5th centuries. And I may add that although no other evidence has yet come to light that the Kṛishṇa-Rāja Rāshtrakūṭa of that period was called Akālavarsha, the family custom was no doubt adhered to. This identification, if it could be accepted, Dr. Fleet admitted, would of course be a strong argument in favour of the genuine antiquity of the Mercara plates.

As regards the Kadamba king Kṛishṇavarmma, we are introduced in Bl 121 to two so named in that family. The first was the great-grandfather of the second, the donor of the grant, which is dated only in the regnal year. The first Kṛishṇavarmma is described as performer of the horse sacrifice, and as having married the daughter of Kaikeya, by whom he had a son Vishṇuvarmma. The latter is the donor in Kd 162, which is also dated only in the regnal year. Here too his father is said to have performed the horse sacrifice, and besides to have had an elder brother Śāntivaravarmma. This is another form of the name Śāntivarmma, who was the son of Kākustha according to the Tālagunda pillar (Sk 176; EI, viii, 24). Kākustha is there said to have given his daughters in marriage to the Gupta and other kings. This there can be no doubt, as previously said, refers to Samudra-Gupta, who is the only Gupta known to have made an expedition to the South, as recorded on the pillar at Allahabad. Now Samudra-Gupta belongs to the latter part of the 4th century. Kākustha's younger son Kṛishṇavarmma may therefore be placed in the first part of the 5th century, and his sister could naturally be the mother of Avinīta, who was ruling from about 430.

¹ Here, of course, the god Krishna. See also a similar claim for the Changāvas, p. xiii.

It has thus been shown that both Akālavārsha Rāshtrakūṭa and Kṛishṇavarṃmā Kadamba can be accounted for as belonging to the period of Avinīta Koṅgaṇi, the Ganga king. The direct and unaffected way in which they are mentioned in the plates, without any boast or demonstration, bears on the face of it the aspect of truth, and cannot have been intended in any way to deceive or mislead. The plates are consequently so far justified as valid and reliable records.

The first Kṛishṇa or Kannara Akālavārsha of the Rāshtrakūṭa or Ratta line previously known to us occupied the throne in about 760 A.D., and the earliest Rāshtrakūṭa inscriptions that have been found in Mysore are of the time of his son, Jagattunga Prabhūtavārsha Śrīvallabha, or Gōvinda II (Cl. 33, 34). This is the king mentioned by Jinasēna as then ruling in the South in his Jain *Harivamśa*, composed in 783.

Akālavārsha's minister, the donor of our grant under consideration, does not give us his own name, nor any other particulars regarding himself. He may therefore have retired from public service, and taken up his residence in the Mysore country, possibly at Talakād, the Ganga capital, where he made the grant. He may even have been a Mysorean, come back to end his days in his own country. Badaneguppe, the subject of the grant, still exists under the same name, and some of the other villages mentioned can be identified (see note to translation).

The plates were engraved by Viśvakarṃma, which we know from other instances was a common official designation for the court engraver. It occurs as far back as the 3rd century as that of the engraver of the Kadamba grant on the Malavalli pillar (Sk 264), and the older Āndhra or Śātavāhana grant of Śātakarṃṇi which precedes it on the same pillar may also have been engraved by the same. Many of the Ganga grants on copper plates were engraved by a Viśvakarṃma at various dates wide apart.

The Pūnād Six Thousand was situated in the south-west of Mysore, adjoining Coorg, and is interesting on account of its antiquity. For it is the Punnāṭa to which the Jain immigrants from the north, under Bhadrabāhu, in the 4th century B.C., took their way when their leader remained behind at Śravaṇa-Belgoḷa (in the Hassan District) in expectation of his death, being waited on in his last moments by one single disciple, believed to be the distinguished Chandra-Gupta. Harishēṇa, in his *Bṛihatkaṭhūkōśa*, dated in 931, says that the whole Saṅgha went by the guru's direction to the Punnāṭa country, situated in the South.¹ It is further mentioned in the 2nd century A.D., by Ptolemy as Pounnata, 'where is beryl.' In the 5th century the Ganga king Avinīta married the Punnād Rāja's daughter, and the province thus came to be annexed to Gangavādi under their son Durvviniṭa. Jinasēna, before mentioned, was of the Bṛihat-Punnāṭa-saṅgha. An inscription of the Punnād Rājas² gives Kitthipura as their capital, which is identified (Hs 56) with Kittūr on the Kabbani river in the Heggadadēvankōṭe tāluq.

It is strange that stone inscriptions of the time of Akālavārsha II, who ruled from 884 to 913, have been found in the Dēvanhalli tāluq (Dv 42, 43), relating to a local Punnād, a village circle which, in a neighbouring inscription of the 14th century (DB 38), is described as the Punnād Seventy. The correspondence in names is singular, but there is otherwise no apparent connection with the incidents in the Mercara plates.

The Ganga lineage, as first brought to our knowledge in these plates, begins with Koṅgaṇi-mahādhirāja, whose son was Mādhaṇa-mahādhirāja, whose son was Harivarṃma-

¹ *Saṅghō'pi samastō guru-vākyataḥ dakṣhiṇī-patha-dēśastha-Punnāṭa-vishayaṁ gṛyau.*

² *Ind. Ant.* xii, 13; xviii, 366.

mahādhiraṇa, whose son was Viṣṇugōpa-mahādhiraṇa, whose son was Mādhava-mahādhiraṇa, whose son, by a princess who was the sister of the Kadamba king Kṛṣṇavarman-mahādhiraṇa (and probably a daughter of the Kadamba king Kākustha), was Koṅgaṇi-mahādhiraṇa, named Avinīta. The descriptive epithets applied to each of these kings, though novel at the time the plates were first deciphered by me, are now familiar enough from their repetition in so many Ganga inscriptions that have since been obtained.

The next three inscriptions, in order of date, are also Ganga and Jain, but on stone,¹ as are all the rest. The date of the first is 809 Śaka (888 A.D.), the 18th year of the reign of Satyavākya-Koṅgaṇivarman-dharma-mahārājādhiraṇa, lord of Kovalālapura, lord of Nandagiri (Nandidroog). The king, who is described as the Permmanaḍi, gave to a Jain priest, for the Satyavākya-Jina temple of the Penne-kaḍaṅga, the twelve hamlets of Biliūr in Peddoregare, or the bank of the Peddore or Beddore. This name, meaning the big river, is generally the designation of the river Kṛṣṇā in Kaṇaḍa inscriptions, but here it means the Lakṣmaṇtīrtha, which is still called the Dodda-hole or big river in Coorg. Among the witnesses are named the officials of the Ninety-six Thousand, that is Gangavāḍi, and of the Beddoregare Seventy, the village circle aforesaid. Among the guardians or trustees we have those of the Male Thousand (the hill country), and the Five Hundred.² The grant was engraved by Saḷōja.

The donor was the Ganga king Rājamalla or Rāchamalla Satyavākya II, who reigned from 870 to 907. His nephew Ereyappa was at one time governor of the Koṅgaḷ-nāḍ Eight Thousand (Hs 92), which, as will be seen farther on, may have included the Yēḷusāvira or Seven Thousand country in the north of Coorg. The title Permmanaḍi or Permmānaḍi, also written Permmāḍi, was first assumed by the Ganga king Śrīpuruṣa, who reigned from 726 to 776, and is applied to all his successors. According to Nr 35 it previously belonged to the Pallavas, but on Śrīpuruṣa's crushing defeat of (the Pallava) Kāḍuveṭṭi of Kāñchī, he took away from him this title. After the Ganga power was overthrown in 1004, the Nolambas, who represented the Pallavas, resumed the title (Dg 71).

The mention of the Penne-kaḍaṅga is of considerable interest, as shewing the antiquity of the *kaḍaṅgas* or war trenches found in a great part of Coorg. They are carried over hills, woods and comparatively flat country for miles and miles, at some places branching off in various directions or encircling hill-tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Mendala-nāḍ they show great regularity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggat-nāḍ they are of smaller dimensions. There is no doubt that they were war trenches, and may have served as covered ways, but it is more than probable that at the same time they formed, at least to some extent, also the boundaries between the different nāḍs. Similar earthworks were constructed by the ancient Britons. Mr. Wilkins, in an article³ headed "Were the Ancient Britons savages?" says—"They are extremely difficult of access from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill and raised lofty banks with the excavated

¹ The versions of these published by the Rev. F. Kittel in *Ind. Ant.* vi, 99 ff. are not trustworthy, as they contain many errors (see xiv, 76).

² The Five Hundred, here and in No. 4, may be the Five Hundred *Seṇis* of Āryyāvale or Ayyāvale (now Aihole, in the Bijapur District), regarded as the heads of the *vīra-Baṇaṇḍi-dharma*, or merchant class.

³ *Fortnightly Review*, April 1875.

soil. Undoubtedly this is the most ancient species of rampart known ; it existed ages before the use of mural fortifications, and originated in all probability with the nations of the east.¹

Then follows No. 3, which is of the time of the same king, but undated. It records the binding on of the *Permmāḍi-paṭṭa* (by euphony *vaṭṭa*) on the son of a *gāvaṇḍa* or farmer, and the fixing of the land rent and rice dues in permanence for the estate or *kaluṇḍ* granted him. The inscription was engraved by Sōmayya. The *paṭṭa* was a golden band or ribbon to be worn on the forehead, inscribed with some title of honour, in this case that of the king. It was a symbol of royalty, but also conferred as a mark of royal favour. *Kaluṇḍ* was the term generally applied to the portion of land granted for public services, or to the family of a man who fell in war.

Here intervene three fragmentary Ganga inscriptions, Nos. 60, 74 and 28. The first, which is without date, records the grant of a village to apparently Ereyarasa for an agrahāra, and also a grant by a man who, with other names, bore that of Koṅgaṇivarimā. It may belong to about 900 A.D. The second, also without date, records the death of one of Ereyapa's followers. The third is dated in Śaka 866 (914 A.D.). It is a memorial of self-sacrifice, such as are recorded in several instances during the Ganga and later periods. A man named Būchaga had himself beheaded in fulfilment of a vow, and his mother set up this monument to him. These vows of self-immolation were taken with the object of securing the accomplishment of some cherished desire. Thus, Sb 479 informs us of a man who, in about 991, gave up his head to a goddess at Hayve in order that the king Śāntivarmma might have a son. In 1050 a servant had his head cut off in order to die with the king Pompala (Ct 31). In 1123 a cowherd vowed his head to swing before the god at Koṇḍasa-bhāvi if the king should have a son (Sk 216). Other instances are mentioned in my *Mysore and Coorg from the Inscriptions*, ch. iv. The mode in which these decapitations took place was as follows, as represented in sculptured stones. The votary was seated with his back to a tall elastic rod fixed in the ground behind. This was forcibly bent down over the head of the victim and made fast by a hook to the top-knot of hair. On being severed from the body, the head flew up, carried with the rebound of the rod released from its tension.

No. 4 is another Ganga inscription, dated in Śaka 899 (978 A.D.). It is also of the time of a Satyavākya-Koṅgaṇivarimma-dharmma-mahārājādhirāja, lord of Kōlālapura, lord of Nandagiri, whose name was Rāchamalla-Permmāṇaḍi. But this was Satyavākya IV, and his younger brother Rakkasa, who, along with other epithets, has that of *aṇṇa-baṇṇa* (elder brother's warrior), was governor of Beddoregare (see No. 2 above). A Jain priest, whose spiritual descent is given, a resident of Śrī-Belgoḷa (Śravaṇa-Belgoḷa) acquired possession of Perggadūr (Peggūr where the inscription is), and the *poṣa-vūḷaga* or new trench, secure against obstruction. The witnesses include the officials of the Ninety-six Thousand and of the Poddoregare Seventy. Among the guardians or trustees are the four Malepas or hill chiefs, and the Five hundred¹. The grant is apparently described as Śrīpuruṣa-mahārāja's gift². If this be correct, the king must have reverted to the use of an ancestral popular name. It was engraved by Chandanandiyayya, and is called the *śīsana* of the *basadi* (or Jain temple) of Perggadūr.

¹ See note, p. 8.

² This name has come up in the most recent impression, and is well known as that of a Ganga king who ruled 726 to 776 A.D., but has not been hitherto met with subsequent to that period. In the impression in my first edition and in that given in *Ind. Ant.* vi, 102, it is clearly Śrīpurada mahārāja, the mahārāja of Śrīpura, perhaps the Śrīvur mentioned in No. 65. A very slight change is required to turn *Śrīpurada* into *Śrīpuruṣa*.

The date of this inscription requires some explanation. It is given as the *Nandīśvara-talpa-devasam* of *Phālguna-śukla-pakṣa*. According to information from a Jain source, it appears that Nandīśvara is the name of an island in the Jain cosmography, the eighth from Jambu-dvīpa. A plan of it on stone or brass is kept in many Jina temples, and a Nandīśvara temple in conformity with the plan has, it is said, been lately erected by the Jains in Delhi. From the 8th of the bright fortnight in the months Āśādhā, Kārttika and Phālguna, till full moon, is the time of the Nandīśvara-pūjā, or observance of the season when certain deified beings—Saudharmēndra, Īśānēndra, Chāmara and Vairōchana—assemble for worship at the island of Nandīśvara, which has fifty-two Jina temples on it. These are also the approved times for the commencement of any religious vows. The authorities for these statements may be found in *Trilōkasāra* and in *Nandīśvara-bhakti*. The date of our inscription must therefore be taken as Phālguna śukla 8, the beginning of the Nandīśvara days in that month.

The title of *aṇṇa-baṇṭa* given to the prince Rakkasa is also used with regard to him in SB 60. In Sp 59 we have an inscription of the same Rakkasa-Gaṅga Rāchamalla when on the throne, on which he succeeded his elder brother. He was the patron of the Kannaḍa poet Nāgavarmma, the first of that name, author of the *Chhandōmbudhi*, who, in the introduction of his work, has verses relating to himself, beginning *arasam Rakkasa-Gaṅgam*, found in the several palm leaf copies.¹

The term *vāḍaga* is used in mentioning the new trench, instead of *kaḍaṅga*, but it refers to the same thing. From this inscription and No. 10 it is evident that a close connection existed between the Jains of Coorg and those of Śravaṇa-Belgoḷa in Mysore. The four Malepas or hill chiefs were no doubt at the head of the Male Thousand mentioned in No. 2. The Hoysala kings have the title Maleparol-gaṇḍa or Malaparol-gaṇḍa, meaning champion among the Malepas, but who in particular are intended does not appear. With regard to Śrīpura, this is the name of a place where a Jain temple is stated to have been erected in the Dēvarhaḷḷi plates (Ng 85). It also occurs in the Hosūr plates (Gb 47). From the latter it may be conjectured that it was near Gūḍalūr, which is at the western foot of the Nilgiris on the Wynaad boundary. But this is uncertain. A Sirivūr is mentioned in No. 65, which would be in Coorg.

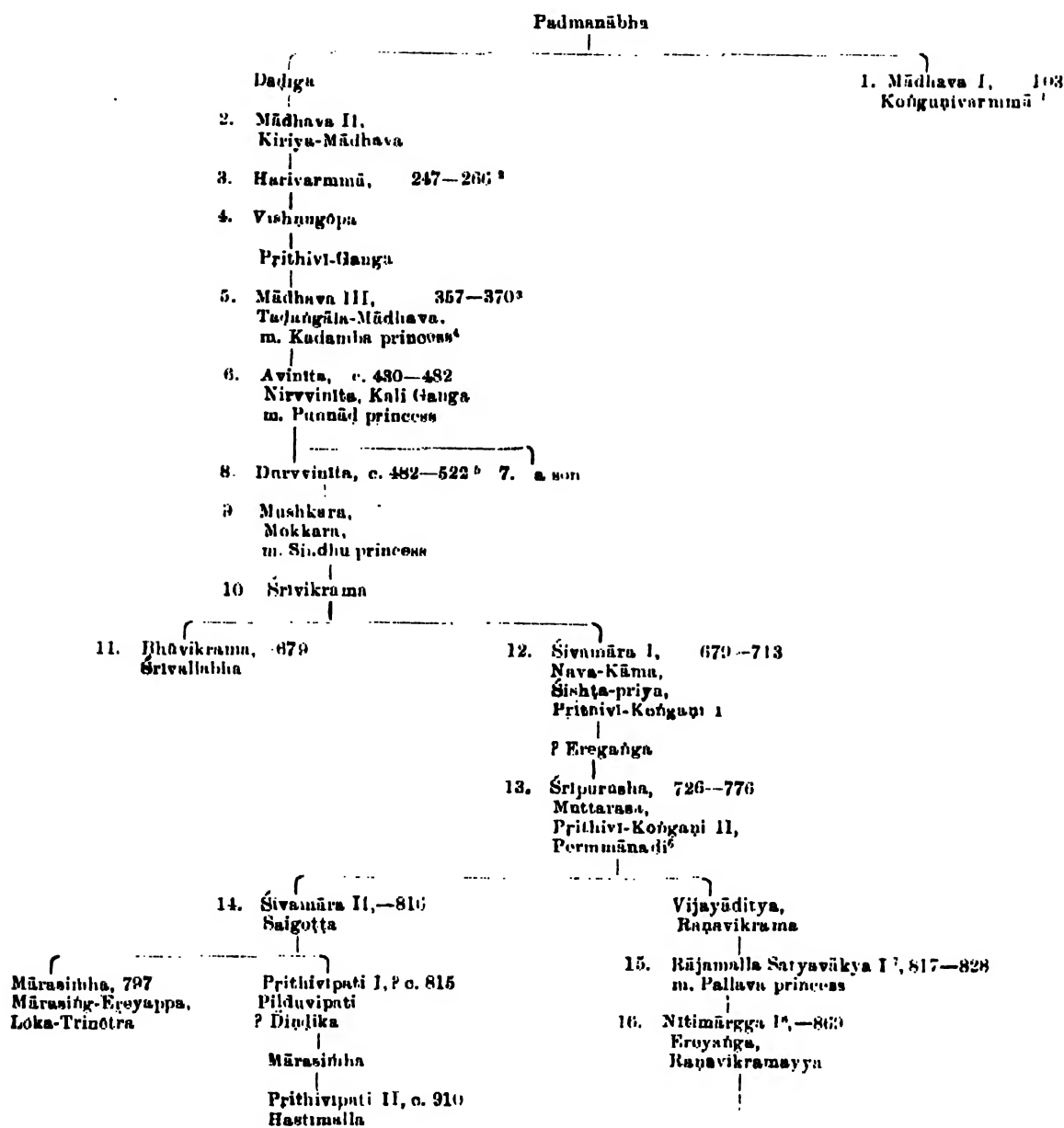
The next inscription (No. 5) is dated in Śaka 921 (1000 A.D.) and is of the time of the last Gaṅga king, though no mention is made of any king. It refers to a man who had served his time with Kuṇḍodara, which may be the name of one of the Coorg houses, and thus furnish evidence of their antiquity. He then set up for himself, and to expiate any guilt in taking forcible possession of certain places (named), bathed in the stream, and worshipping Rāmēśvara, made a grant of land for *dharma* or charity.

As the Gaṅga inscriptions in Coorg end here, it may be useful for reference to give a table of the whole of the kings, based on the information that has now been obtained from a host of inscriptions in Mysore and surrounding countries, the Mercara plates (No. 1) having been the first that brought the dynasty to light. Further particulars will be found in my work *Mysore and Coorg from the Inscriptions*, published by Constable & Co., London, in 1909.

Of the Ikshvāku or Solar race, was Dhanañjaya

Harīśchandra, king of Ayōdhyā

¹ For reasons unknown the Rev. F. Kittel has omitted these in his edition called *Nāgavarma's Cnarrase Proseody*, published at Mangalore in 1875, but refers to them in his Kannada-English Dictionary, under *Gaṅga* and *Ajitasāna*.



^a This name is applied to all the kings to the end. The Tamil chronicle *Koṅṇuḍṣa-rājakal* says that he was ruling in 189 and reigned for 51 years.

^b In the same Tamil chronicle 288 is given as a date in his reign.

^c In addition to the grants of his reign mentioned in my *Mysore and Coorg from the Inscriptions*, one has since been discovered at Molekōṭe in the Tumkūr tāluq, which is unique in being made to a Buddhist (MAR. 1910). From the mention of the Avaniya-nadi among the boundaries, the site of the grant seems to have been in the neighbourhood of the old religious centre named Āvani, in the Mulbāgal tāluq of the Kolar district. Unfortunately one plate is missing, which may have contained the date.

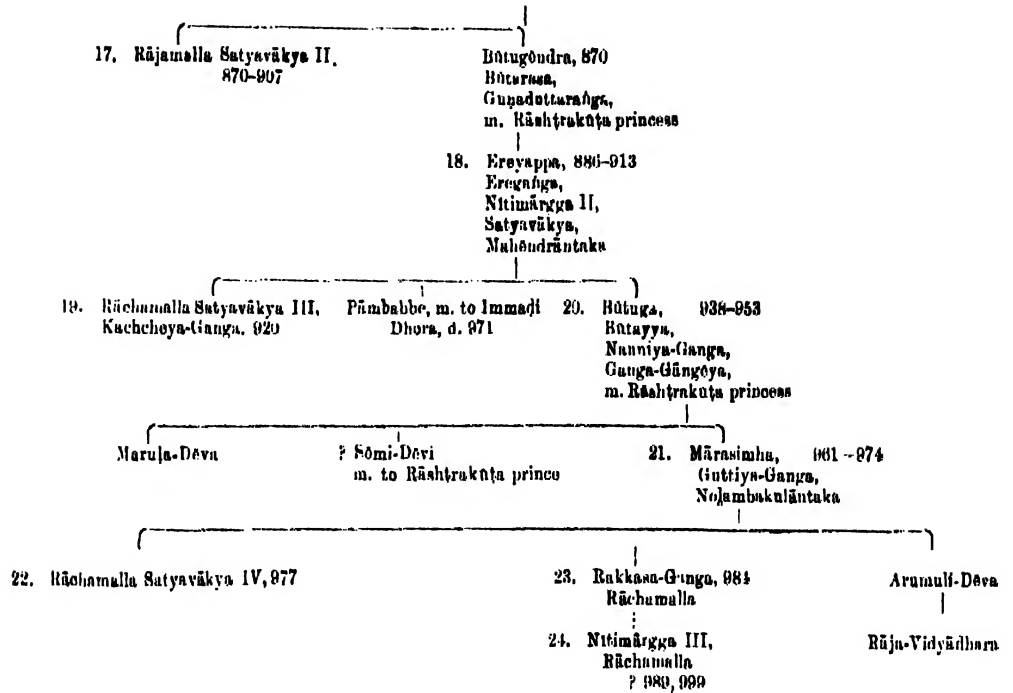
^d At this point, between Mādhava III and Avintta, the Tamil chronicle inserts a Dīṇḍikara-Rāja or Hariśchandra, who ruled for only a short time. An inscription containing the name of Dīṇḍika-Rāja has lately been discovered at Śravaṇa-Belgoḷa, engraved in characters like those of the Bhadrabāhu inscription SB 1. (MAR. 1909).

^e More recently a grant of his 40th year has been obtained, at Gummaraddipura, Śrīnivāspur tāluq (MAR. 1912), which contains fresh information of importance. It states that he was himself the author of a *Śābdāntara*, and of a version in Sanskrit of the *Vaṭṭakathā*, which, from the corresponding passage in Tu 23, apparently means the *Bṛīhatkathā*.

^f This title is used of all the subsequent kings, often alone, without any name.

^g These names are used as titles by all the kings that come after.

^h This name is used as a title by the kings that follow.



CHŌLAS

The Ganga sovereignty was overthrown by the Chōlas, an ancient line of kings in the Tamil country, and they became the dominant power in the south and east of Mysore and in Coorg for a little more than a hundred years. Their early capital was Oreyūr (Warriore, near Trichinopoly). But the one with which they are chiefly identified is Tanjore, and they also took the capital city Kānchī from the Pallavas. In the course of the campaigns in which they subjected the Pallavas and the Eastern Chālukyas, the latter of whom were aided by the Rāshtrakūṭas, the Chōla king Parāntaka had in 921 uprooted the Bāṇas, who ruled in the east of Mysore and claimed to be friends of the Rāshtrakūṭa king Kṛishṇa II. He then conferred the title of Bāṇādhirāja on the Ganga prince Prithivīpati, giving him the name Hastimalla. But the Gangas being closely allied by intermarriages with the Rāshtrakūṭas, the Ganga king Bātuga in 949 slew, at Takkōlam (near Arkōnam), the Chōla king Rājāditya, who was at war with the Rāshtrakūṭa king Kṛishṇa III. The latter, who was Bātuga's brother-in-law, rewarded him with the Banavase Twelve Thousand (the Shimoga District), and claims to have captured Kānchī and Tanjore. In 997 the Chōla king Rājārāja had gained a footing in the east of Mysore (Ht 111). But in 1004 his son Rājendra-Chōla, who was in command of the Chōla army, succeeded in capturing Talakād, the Ganga capital, and brought the Ganga power to an end. The conquest of all the south and east of Mysore, in an arc extending from Arkalgūd in the west, through Seringapatam, and north by Nelamangala to Nidugal, was speedily effected, and Rājendra-Chōla gained the title Gangaikonda-Chōla.¹

In their operations westwards the Chōlas were opposed by the Changāḷvas, who were ruling in the Hunsūr tāluq of Mysore and in Coorg. But these were defeated in a decisive battle at Pauasoge or Hanasoge on the Kāvērī, and the Changāḷvas thus came under the

¹ There is a belief, I am informed by Mr. Krishna Sastri, that he obtained it through subduing various kings up to the Ganges and compelling them to bring the sacred water of the river to pour into the tank he had made at his capital Gangaikondachōlapuram.

domination of the Chōlas. The victory over them was due to a warrior named Manija under the general Panchavan-mahārāya. He was rewarded by the Chōla king Rājarāja with the title of Kshattriya-śikhāmaṇi Koṅgālva (Cg 46) and granted an estate at Mālavvi (now Mālambi). The Koṅgālva territory extended over the Arkalgūd tāluq of Mysore and the Yēlusāvira country in the north of Coorg. Both the Chaṅgālva and Koṅgālva kings from this time have Chōla prenomens, denoting their subordination, and the Chōlas in the list of their conquests include Kuḍa-malainād, which indicates the Coorg hill country, Kuḍagu or Koḍagu-malenād, as expressly stated in TN 122.

CHAṆGĀLVAS

The Chaṅgālvas or Chaṅgālvas are a line of kings of much interest, having ruled in the west of Mysore and in Coorg from the 10th to the 17th century. Their original territory was Chaṅga-nāḍ (Hs 97), corresponding chiefly with the Hunsūr tāluq. They claim to be Yādavas and of the Lunar race (Hs 63, Yd 26), descended from a king named Chaṅgālva, who was in Dvāravātī, and having defeated Bijjala, seized his titles. This Chaṅgālva cannot be traced, and there is nothing to show what Bijjala is meant. The kings are generally styled *mahā-maṇḍalika maṇḍalēscara* or *mahā-maṇḍalēscara*. They were originally Jains, and are first met with in connection with Panasoge or Hanasoge, on the south of the Kāvērī in the north-west of the Yedatore tāluq, where there are many ruined *basadis*. These, according to Yd 26, were set up by Rāma, the son of Daśaratha, the elder brother of Lakshmana, and husband of Sītā. The Jain priests of the Hottage (or Pustaka)-gachehha claim exclusive jurisdiction over *basadis* at Panasoge and at Tale-Kāvērī in Coorg, which may perhaps have been the limits of the Chaṅgālva kingdom east and west.

One of the *basadis* or Jain temples at Panasoge set up by Rāma was endowed by the Ganga king Mārasinha, who reigned from 961 to 974; and was rebuilt by Nanni-Chaṅgālva (Yd 25). He is the first Chaṅgālva of whom we have any certain knowledge, and as he had the prefix Rājendra-Chōla before his name he belongs to the beginning of the 11th century. But as their kingdom was subdued by the Chōlas at the time when the Ganga power was overthrown in 1004, the Chaṅgālvas must have been an established line of kings prior to that. Their inscriptions are found mostly in the Hunsūr and Yedatore tāluqs and in Coorg.

The subjugation of the Chaṅgālvas by the Chōlas seems to have resulted from their defeat at Panasoge by the Chōla general Panchavan-mahārāya (Cg 46); and the subsequent kings for more than a century bore Chōla prenomens. When the Chōlas were expelled from Mysore by the Hoysalas in 1116, the Chaṅgālvas strove to maintain independence. But they were compelled in the end to submit to the Hoysalas. And when the Hoysala power was overthrown in the 14th century by Moslems from the North, the Chaṅgālvas passed under the dominion of the new Vijayanagar empire then established. At length they were conquered in 1644 by one of the Mysore kings, —these having risen to power after the fall of Vijayanagar—, and their dynasty was thus brought to an end.

It is difficult to draw up a consecutive table of the kings, as they are mostly mentioned only as Chaṅgālvas, without any individual names, down to the end of the 13th century. Nanni had the prenomem Rājendra-Chōla, but his successors generally had that of Kulōttunga-Chōla, and when the Chōlas disappeared from Mysore, seem to have used only Kulōttunga, without the Chōla. They had some time before this embraced the new Lingāyit religion and were devoted Śaivas. Their family god was now Mallikārjuna, whose temple was on the Bettadpur hill in the Hunsūr tāluq, and this they named Śrīgiri, no doubt after the famous Śaiva sacred hill Śrīpārvata in the Karnūl District.

The following are some of the names that are met with in the earlier period, with their dates, and references to the inscriptions in which they occur :—

Nanni-Chaṅgāḷva	1034 (Yd 37), 1037 (Hg 104)
” ”	c. 1060 (Yd 25, 26)
Mādēva	1090 (Ag 65)
Oḍeyāṭya	1097 (Hs 57)
Annadāni	1106 (Cg 51)
Mahadēva	1174 (Hs 20)
Pemna-Virappa	1175 (”)
Sōma-Dēva, Boppa-Dēva	1245-52 (Ag 53)
Malli-Dēva	1280 (Bl 89)
Malli-Dēva, Harihara-Dēva	c. 1280 (Cg 54, 55)
” ”	? 1296 (Cg 45)
Harihara-Dēva	1297 (Cg 59)

The inscriptions of 1034 and 1037 do not mention the name Nanni, but they no doubt belong to him, as in the latter, Panchavan-mārāya, the victor over the Chaṅgāḷvas, is said to have then bound *paṭṭis*, or badges of honour, on certain *gāruṇḍas*. Mādēva has various epithets applied to him. Besides being entitled to the *pañcha-mahā-śabda*, he is styled Nigalaṅka-malla. He may be the Tribhuvanamalla of Cg 61. But the Chaṅgāḷvas were apparently lifting their heads too high. So, in about 1104, the Hoysala king Ballāla I led an expedition against Chaṅgāḷva (Hn 162). In 1106 Annadāni is mentioned (Cg 51), but shorn of titles. He is not said to be a Chaṅgāḷva, but as their family god was called Annadāni-Mallikārjuna, he was very likely one, who built the temple for it. In ? 1124 we find Chaṅgāḷva helping the hill chiefs against the Hoysala army (Bl 178). But in 1130 Vishnuvardhana is described as a submarine fire to the ocean the Chaṅgāḷva king (Cm 137), and in 1139 the Chaṅgāḷva *purāṇika* had to apply to the Hoysala king for confirmation of a grant (Cn 199). In 1145 Nārasimha I is said to have slain Chaṅgāḷva in battle, and seized his elephants, horses, gold and new jewels (Ng 76). In 1155 Nārasimha's general Chōkimayya brought the Chaṅga king's territory into subjection to his sovereign (Hn 69). An inscription of 1169 says of Gōvi-dēva, the younger brother of Biṭṭi-dēva, the chief of Huliya under Nārasimha, that the wounds he inflicted with his spear on the face of the elephant on which the Chaṅgāḷva king was seated resembled the characters of an inscription recording his own valour. In 1171 Sōvi-dēva, the Kadamba governor of Banavase, took Chaṅgāḷva prisoner and put him into irons, as he had vowed he would (Sb 345). When Nārasimha's son, the prince Ballāla, made a tour through the hill countries in the west, Chaṅgāḷva is named as one of the kings who was compelled to do homage to him (Bl 86). But after Ballāla had come to the throne, he had to send an expedition in 1174 under his general Beṭṭarasa against the Chaṅgāḷva king Mahadēva, who had retired to Coorg and fortified himself at Pālpāre in Kiggatnād. Beṭṭarasa marched there, and having destroyed him, made Pālpāre the seat of his own government. But the Chaṅgāḷva Pemna-Virappa, perhaps Mahadēva's son, afterwards attacked him at Pālpāre, aided by Bāḷagaṇḍa Nandi-dēva, Uḍeyāditya-dēva of Kuruche, and others 'the Koḍagas of all the nāḍs'. Beṭṭarasa was near being altogether worsted, but secured the victory through the devotion and bravery of one of his officers (Hs 20). This is the first express mention of the Koḍagas that has been met with in inscriptions. The Chaṅgāḷvas seem after this reverse to have submitted to the Hoysalas. For in 1175 we have grants made in Coorg by Ballāla II (Cg 65, 70).

In apparently about 1280 there is mention (Cg 27) of a Chaṅgāḷva in connection with a Munivarāditya, who seems to have been ruling in ? 1264 (Cg 75). A chief of this name is said (Cn 203) to have presented in 1223 an emerald to the Hoysaḷa king Nārasimha II, who, no doubt on account of its being of unique size and value, added it to his necklace and celebrated the event by a feast in Chūḍavāḍi (the Chūḍagrāma or Muḍiyanūr in Muḷbāgal tāluq --see Mb 157), where he was at the time encamped during his campaign against Magara. This Munivarāditya must be a different person from the one in the present inscriptions, as the title in the other seems to have belonged to a chief of Mēlai (or western)-Mārāyapāḍi (in the Kadapa District) in 1124 (Ct 162); whereas the present Munivarāditya may more probably be connected with the Mulivarāditya-nāḍ or Munivarāditya-nāḍ mentioned in No. 45 in 1296, which was evidently in Coorg, and probably to the east of Merkara.

This last inscription was written by the *sēnabōna* of Kopapa-tīrtha, which is a place deserving of notice. It is in all probability the Kopal or Koppal, situated in Raichūr District, in the south-west of the Nizam's Dominions. It was a great sacred place or *tīrtha* of the Jains, and is mentioned in the 9th century by the Rāshtrakūṭa king Nripatunga in his *Kavirājamārgga* as one of the four cities in which the pith of the Kannada language was spoken. It is no doubt the Koppam where a sanguinary battle took place in 1052 between the Chōḷas and the Western Chālukyas. The Chōḷa king Rājādhirāja was slain, but his brother Rājendra-Dēva took command and succeeded in putting to flight the Chālukya king Āhavamalla. Koppam in this connection is described as a *tīrtha* on the Pērār or big river, a designation generally applied to the Kṛishṇā, but here apparently referring to the Tunga-bhadra. In 1113 Ganga-Raja, the victorious general of the Hoysaḷa king Viṣṇuvarddhana, is said (SB 47), by his restoration of ruined Jina temples throughout Gangavāḍi, to have made it shine like Kopapa. In modern times its hill fort was occupied by Tipu Sultān in 1786, and rebuilt by him with the assistance of his French engineers. Sir John Malcolm pronounced it the strongest fort he had seen in India. It is now the chief place in the *jūqūr* of the first Sir Sālār Jung, the eminent Haidarabad minister.

In 1252, the Hoysaḷa king Sōmēśvara, who had taken up his residence at Kappanūr or Vikramapura, near Śrīraṅgam and Trichinopoly, in the Chōḷa country which he had subdued, on the death there of his Tamil wife, resolved to revisit the capital Dorasamudra (Halebīd in the Hassan District). Sōma-Dēva and Boppa-Dēva, the two Chaṅgāḷvas who were jointly ruling then, came to receive him at Rāmanāthpur, which they had rebuilt in 1245 (Ag 53). This was probably the boundary of their kingdom, and the place where the king had to ford the river Kāvērī, as perhaps the epic hero Rāma had done in older times. From the same inscription we learn that the Chaṅgāḷya capital since 1245 had been at Śrīraṅgapattana. This does not mean Seringapatam in Mysore, but the place called Kodagu-Śrīraṅgapattana (see Cg 25), which is in Coorg, south of the Kāvērī near Siddapur. Malli-Dēva and his son Harihara-Dēva are mentioned in 1280 and 1297 (Bl 89, Cg 54, 55, 59). Subsequently, during the 14th century, when the Muhammadan invasions from Delhi took place, and the Hoysalas and other southern powers were swept away, we meet with no Chaṅgāḷvas. Nos. 67 of ?1360 and 58 of ?1380 are doubtful.

But in the 15th century the Chaṅgāḷvas again appear, and soon made their capital at Nanjarājapattana or Nanjarāyapattana, of which place they henceforward call themselves the Rājas. It still gives its name to the northern tāluq of Coorg, and is situated in Coorg, north of the Kāvērī where it turns north and becomes the common boundary of Coorg and Mysore. The following is a list of the kings in this later period. Hs 63 gives the genealogy to 1502,

and Hs 24 to 1567. Mangarasa, in his *Jayanṛpa-kāvya*, written in about 1509, says that his father was descended from the minister of the Chaṅgāḷva kings, and that the latter derived their origin from Kṛishṇa, that is, were Yādavas.

Nāga	
Raṅga	
Piriya, Piriyana	
Nanja-Rāja ¹	1502-33
Nanjuṇḍa-Rāja	
Śrikanṭha-Rājaiya, Śrikanṭharasu	1544
Vīra-Rāja-Voḍeyar	1559-80
Piriya-Rājaiya-Dēva, Rudragana	1586-1607
Nanjuṇḍa-Dēva	
Nanja-Rājaiya-Dēva	1612-19
Kṛishṇa-Rājaiya-Dēva	1617
Vīra-Rājaiya	1619-44

Nanja-Rāja was the founder of Nanjarāyapaṭṭana or Nanjarūyapaṭṭana, the new capital, which was named after him. Śrikanṭha-Rāja seems to have been an important person, and in one case (Hs 24) is given supreme titles. This was in 1567, in his son's time. But from Hs 25 it would appear that in 1544 he was indebted to Aubhalēśvara-arasu of Nandiyāla for the grant of a palanquin, and in No. 10 of that year is not mentioned at all. Piriya-Rāja rebuilt Singapaṭṭana and changed its name to Piriyaṭṭana (the Periapatam of English histories), naming it after himself (Hs 15). This seems to have been a secondary capital.

All these kings were subordinate to Vijayanagar, which was represented by a Viceroy at Seringapatam in Mysore. By Piriya-Rāja's time Vijayanagar had fallen. But there still remained a viceroy at Seringapatam, named Tirumale-Rāja, who was aged and infirm, and whose authority was waning. In 1607 he is said (Hs 36) to have made a grant of the Malalavādi country (in Huṃsūr tāluq) to Rudragana "in order that the worship of the god Annadāni-Mallikārjuna should not fail as long as the Nanjarāyapaṭṭana kings of the Chaṅgāḷva family continued." But Piriyaṭṭana was taken by the Mysore army in 1644, in the reign of Kaṇṭhūrava-Narasa-Rāja, and Vīra-Rājaiya fell in its defence, after putting to death his wives and children on seeing that his situation was desperate. This was the end of the Chaṅgāḷvas, who had held the throne for 600 years or more. The Mysoreans seem not to have followed up this victory into Coorg, but contented themselves with placing garrisons in Piriyaṭṭana and Beṭṭadpur. The Koḍagas may have attempted later to retake Piriyaṭṭana or Periapatam, as they are specially named in 1722 (Sr 64) among the assailants from various quarters who were defeated by the Mysore king Chikka-Dēva-Rāja.

KOṆGĀḶVAS

The discovery of the Koṅgāḷva line of kings is of as much interest for the history of Coorg as that of the Chaṅgāḷvas. The origin of the Koṅgāḷvas is related in Cg 46. The great Chōla king, the friend of the virgin daughter of Kāvēra (that is, the river Kāvēri), Rājakesarivarman-Perummanadigaḷ, that is Rājarāja, on hearing that Manija had fought in the battle of Panasoge until the enemy (evidently the Chaṅgāḷvas) were overcome and slain, resolved to reward him with a *paṭṭa*, or diadem, and give him a *nāḍ*. He sent orders

¹ His younger brother Mahadēva is mentioned in Hs 63 and SB 103.

accordingly to his general Pañchavan-mahārāya, who bound on him a *paṭṭa* bearing the title *Kṣhattriya-sikhāmani-Koṅḡalva* and gave him Mālavve (now Mālambi in Coorg). This was in 1004.

The Koṅḡalvas ruled over a territory including the Arkalgūd tāluq of Mysore and the Yēlusāvira or Seven Thousand country in the north of Coorg. It no doubt corresponded more or less with the Koṅgal-nād Eight Thousand, of which the Gaṅga prince Ereyappa is said (Us 92) to have been the governor in about 880. The Koṅḡalvas were Jains, and had Chōla prefixes to their names. Their titles, as given in Ag 99, were the following :—entitled to the *pañcha-mahā-sabda*, mahā-maṇḍalōśvura, chief lord of the city of Oreyūr (the early Chōla capital near Trichinopoly), sun upon the eastern mountain the Chōla-kula with twisted top-knot, crest-jewel of the Sūryya-vamśa (or Solar race). They thus claim to be Chōlas.

But Pañchavan-mahārāya seems to be a recognized Pāṇḍya designation. He may perhaps be the Pañchavaṇ-Brāhmadīrāja to whom the Chōla king Rājārāja granted Tagadūr, said to be Dharmapuri in the Salem District.¹ But there is also a Tagadūr in Mysore, in the Nanjangūd tāluq, which is described as *hiriya-nāḍu* and *anādi-mahā-nāḍu*². Of Pañchavan-mahārāya we have a farther account in an inscription at Balmuri (Sr 140), dated in 1012. He is there described as a bee at the lotus feet of Rājārāja, who invested him with the rank of mahā-daṇḍanāyaka for Beṅgi-maṇḍala (the Eastern-Chālukya territory) and Gaṅga-maṇḍala (the Gaṅga territory in Mysore). He then claims to have led an expedition throughout the western coast region, in the course of which he seized Tuluva (South Kanara), and Konkana (North Kanara), held Malaya (Malabar), and put to flight Chēramma (the king of Cochlin or Travancore), after which he pushed aside Teluga and Raṭṭiga (countries to the north of Mysore), and coveted even the little Belvola country (in Dharwar and Belgaum Districts). He is called Rājendra-Chōla in Sr 125. He appears again in 1037, conferring *paṭṭas* or badges of honour on various gāvunḍas or farmers (IIg 104). After Rājendra-Chōla in 1022 had attacked the Poysala king Nripa-Kāma (Mj 43), Rājendra-Chōla-Koṅḡalva also attacked him in 1026, when he claims to have gained a victory at Manni (Ag 76).

His son was Rājādhirāja-Koṅḡalva (Cg 38), who, and his mother Pōchabbarasi, had as their *guru* Guṇasēna-paṇḍita³, who was the disciple of Pushpasēna-siddhānta-dēva (Cg 35, 37, 38, 41). Guṇasēna had the Nāga well dug at Mullūr in about 1050 (Cg 42), and died in 1064 (Cg 34). Of the same period are the following :—Cg 56, recording the death in ? 1044 of Prabhāchandra-dēva, the disciple of Śubhachandra-dēva; and Cg 31, stating that Jakkiyabbe, the wife of Edayya, resolved to obtain *mukti* by the performance of *sannyasanam* and expired in about 1050. There is also a notice in Cg 39 that Rājādhirāja-Koṅḡalva had set up and endowed a temple in memory of his mother Pōchabbarasi, through the agency of Rugmini-Dēvi's queen's body-guard, which was at a later period restored, in 1390, when the Vijayanagar king Vira-Harihara, having read the deed making the grant, resolved to carry it on and granted Mullūr-nād to Gonka-Ṣaḍḍi-nāyaka, whose bravery had been noted by (the commander) Guṇḍappa-daṇḍanāyaka.

In 1058 a Rājendra-Koṅḡalva appears (Cg 35), presumably Rājādhirāja-Koṅḡalva's son. He was apparently succeeded by the king whose name was Adaṭarāditya, with the titles

¹ Mad. No. 204 of 1909.

² Nj 117, 115

³ He was of the Draviḷa-gaṇa (Nos. 34, 35, 36) or Tivulā-gaṇa (Nos. 37)—both names meaning Tamil. In Kannada they take the form Draviḷa and Tigulā.

Rājendra-Prithuvi-Koṅgālva and Tribhuvanamalla-Chōla Koṅgālva. His dates run from 1066 to 1100, and he seems to have been a powerful ruler. One of his inscriptions (Ag 99) was composed by the minister for peace and war, named Nakulāryya, who boasts of being able to write in four languages. Which these were is not stated, but Nakulāryya is a form of the name Lakula, that of a famous Śaiva teacher, the original of whom seems to have lived very early in the Christian era.¹ Cg 44 is a memorial of Uttama-Chōla-Setti, who, in about 1080, appears to have taken his life by cutting off his head, no doubt in accordance with some vow of self-sacrifice.

A Vira-Chōla-Koṅgālva is the last of whom we have a record. In an inscription of ? 1176 (Cg 33) he made—in the presence of the queen mother Padmala-Dēvi, Sōmala-Dēvi and others,—a grant of the customs-dues of the Mullūr-nād Seventy, the country around Mullūr, near Śanivārsante. Padmala-Dēvi was the queen of the Hoysala king Vira-Ballāla II and mother of the next king Nārasimha II. Sōmala-Dēvi was her daughter, a princess noted for her beauty and virtue. The Koṅgālvas seem thus to have been recognized by the Hoysalas, and Koṅgālva is mentioned along with Chaṅgālva in Bl 86 as coming to do homage to Ballāla. But they did not long survive the Chōla ascendancy in Coorg and the south of Mysore. In 1296 the Chaṅgālvas were evidently (Cg 45) in possession of Mullūr. But Cg 39 shows that in 1390 a Jain priest restored a temple formerly set up there by the Koṅgālva king and recovered the endowments, which it is believed are continued even now. Meanwhile at that same date, the Vijayanagar king Harihara II made the grant of Mullūr-nād, as above mentioned, to Gonka-ṛaddi-nāyaka, through his general Guṇḍappa-dandanāyaka. The exploits of this Guṇḍa-dandanātha are extensively praised in Bl 3.

HOYSALAS

The struggles of the Chaṅgālvas against the Hoysalas, and the establishment of the supremacy of the latter, have been described above. But the only inscriptions of the Hoysalas in Coorg itself, directly attributed to them, are Nos. 65 and 70, 6 and 7. The first two are of the time of Ballāla II, dated in 1175; the other two of the time of Nārasimha III, dated in 1255 and 1285. They are all in the north. No. 65 is at Siraha in the Bilaha hōbli (called in the inscription Bilubu-nād), and records a grant for the god Mallikārjuna of Sirivūr. No. 70 is at Heggadahalli in the Kanime hōbli, and the subject of it is effaced. Nos. 6 and 7 are at Niduta on the north-eastern frontier, and are *biragal* or *viragal*, memorials to warriors slain in battle. The village of Kahigōd mentioned in them is now *bēchirākḥ*, or deserted, and is situated in the Arkalgūd tāluq of the Hassan District of Mysore, on the opposite side of the Kāvōri to Krishnarājkatṭe. There are several similar memorial stones there, of the same period and relating to the same persons (Ag 37 to 40). These and the records of the preceding paragraph above show that the Hoysala king and members of the royal family were at this time in the north of Coorg, in consequence perhaps of the decisive defeat of the Chaṅgālvas in the battle of Pālpāre.

There is one inscription (Cg 40), dated in 1216, which belongs to the Hoysala period, but the name of the only king mentioned in it is effaced. All that can be read is Immaḍi-A...Rāya. Who this may have been it is impossible to say. Immaḍi means 'the second'. There was an Annadāni apparently among the Chaṅgālvas, but no other name of a king at about that time in any line begins with A. From the inscription being at Mullūr, and evidently Jain, one would be disposed to class it as Koṅgālva, and there was a king in that line named Aḍaṭarāditya. But there is no reason to suppose that the Koṅgālvas continued till then.

¹ See *JLAS* for 1907, p. 419.

The inscription records the death of a Vidyādhara Būchidēvarasa, who is described as Immaḍi-A... Rāya's *kaṭākāchārya*, or as we might say, 'army chaplain'. He was the Jain priest to the camp or capital, but what were his functions does not appear. Kēśirāja, the author of the standard Kannaḍa grammar named *Śabdamaṇi-darpaṇa*, in like manner calls himself the Yādava-kaṭākāchārya.

KING BŌDHARŪPA

Probably belonging to the 14th century, when the Hoysala power had been overthrown by Muhammadan invasions from the north, and the Chaṅgūlvas were not in evidence in Coorg, we have two inscriptions in Tamil characters (Nos. 8 and 9), the only ones in Coorg so written. They are—the first, in the temple at Pālūr, and the second, at Bhāgaṇḍāla,¹ a sacred spot near the source of the river Kāvērī, called in the inscription the Bhagaṇḍāsrama, where the Kanake, its first tributary, unites with the Kāvērī, which emerges here from its course for some distance underground. They record grants made by a king named Bōdharūpa Bhagavar. He was a disciple of Avidyāmṛityu-bhaṭṭāraka of the Purushōttama-*parśad* (or synod), of which we know nothing more. The donor might possibly be identified with the ruler of Durga, now known as Mahārājdurga, in the south-west of the Hassan tāluq of Mysore. For in an inscription from Rudrapatṇa (Mg 87) we have a Bōdha-mahādēva on the throne of Durga in the time of Bukka-Rāya of Vijayanagar, in 1371, and this seems the most likely period of these two Coorg inscriptions. But unfortunately it is not altogether reliable, being on an alleged copper plate which was not forthcoming. The published version is from a manuscript copy furnished by the people of the village. On the other hand, grounds might be adduced for placing them in the beginning of the 11th century, the period of the Chōla conquest. But against this is the absence of any mention of the Chōlas. Our information regarding the Durga principality, again, is very meagre, but its capital may have been Pālya, to the north of the hill. Compare with this the Pālayūr or Pālūr where the first grant was made.

The opening portion of both records is in Sanskrit verse. The continuation has been represented as being in the Tulu language, but this needs verification. It contains many Tamil terms.²

Of these two inscriptions, which have several features in common, No. 8 is a grant for Pālayūr Mahādēva (Śiva). The duty of maintaining it is laid upon the Śrīvaishṇavas, the Valaṇḍijiyar (or merchants), the arm-bearing Thousands, and the Brāhmanas,—all being described as of the Eighteen countries, which are not specified. A grant (TN 35, as completed³) made in the 20th year of the Chōla king Rājārāja, 1004 A.D., is similarly placed under the protection of the Śrīvaishṇavas. This designation, therefore, existed before Rānūnuja, with whom the sect of Śrīvaishṇava Brāhmanas is supposed to have originated, early in the 12th century. Similarly also, grants made at Āvani in 1185 (Mb 45,49b) are committed to the protection of the Valaṇḍijiyar (or merchants). The reference to the arm-bearing Thousands may be compared with 'the great army of the Right-hand of the Eighteen countries,

¹ This stone is cracked transversely across the middle, said to be due to the followers of Tipu Sultān. For the first impressions of these two inscriptions I was indebted to Mr. Gustav Haller. But better ones were afterwards obtained through Mr. Krishna Śāstri.

² For the decipherment of the vernacular portion I have to thank Mr. Narasimhūchār, who says :—'The characters are a jumble of Grantha, Malayālam, Tamil, and a few Vaṭṭeḷuttu. There is no doubt about portions being in Tamil, but other portions are in a language which is neither Malayālam nor Tulu, but is related to them. I think the inscriptions are older than 1400 A.D. Some of the characters appear to go back to the 11th century'. Mr. Krishna Śāstri has also rendered good assistance in the interpretation.

³ See MAR 1912, para. 77.

armed with great weapons', mentioned in 1072 in the time of Rājendra-Chōla (Mb 49a, 119). The Right- and Left- hand factions are composed of agricultural, artisan and trading classes, divided into these two violently opposed camps. The institution is ancient, but its origin is obscure. So far as can be seen, it was a conflict of home industrial classes with outsiders from other parts. The Brāhmanas are then lastly named as custodians. It would seem therefore that the four orders of Hindūs,—Brāhmanas, Kshattriyas, Vaiśyas, and Śūdras—are intended. The penalties for neglect are somewhat peculiar.

In No. 9 we are supplied with certain astronomical data, but they are insufficient for calculation. This grant implies that it was made after the one at Pālūr, though doubtless at about the same time. Moreover the original is stated in it to have been engraved on a copper plate. Of this there is now no trace. Bōdharūpa was associated with others, not named, in making the grant. A chief named Mēlpūṇḍi Kunniyarasa was ruling the nād. What nād is not stated, but 'this' nād is mentioned farther on as being under the rule of the king who ordered the grant. The rest of the inscription prescribes the offerings to be made, and the penalties for neglect. The arm-bearing Thousands of the Eighteen countries and the Valaṅgiyar are here charged to guard the temple. For whatever is omitted, reference is to be made to the treasury register and the copper plate. It was written (or engraved) by Pakaṇḍala-āyāri. The Pālūr temple is now said to be dedicated to Mahalingōśvara, and that at Bhāgamaṇḍala to Bhagaṇḍēśvara, but it also has shrines to Viṣṇu, Subrahmanya, Kinammaṇi, and Gaṇapati.

MUNIVARĀDITYA GŌKULA-DEVARASA

Another local potentate appears at about this period in No. 75, which is dated only in the cyclic year and may belong to 1264. It contains some unusual items of interest. He was a maha-maṇḍalēśvara named Vira-Munivarāditya Gōkula-dēvarasa¹, and is described as subduer of Chaitu, and supporter of Satyarāya (whoever they were). During his rule, there was a cattle raid by the Tengu-nāḍaka, who seized the cows of Yalaghali. The wife of his brave retainer Mēlali (who was no doubt absent at the time) was so furious at this outrage that she wrestled with the marauder, overpowered and throw him down, and tied his legs with a rope. For this plucky deed, Bidade, as she seems to have been named, was rewarded with a nose jewel.

THE NAVA DANNĀYAKS

On the fall of the Hoysala kingdom there ensued a period of interregnum which invited attempts on the part of aspirants for power. One such was connected with the Nava Dannāyaks of Kōṭe or Bettadakōṭe in the south of Mysore, where they occupied the Gōpālasvāmi hill. They seem to have been descendants from a great minister under Ballāla III, named Perumāla-dannāyaka. His son Mādhaḥva-dannāyaka was governor of Padinālknāḍ² in the south of Mysore in 1318 (Ch 103, Gu 56), and had his residence at Terakaṇḍāmbi in the Gundalpet tāluq (Gu 58). He was followed by his son Kētaya-dannāyaka, ruling in 1321 (Gu 69), and by Siṅgeya-dannāyaka, ruling in 1338 (Hs 82). They call themselves lords of Svastipura, which is not identified.

The Nava Dannāyaks were nine brothers, the chief of whom was called Perumāl-dannāyak. Tradition says that four of them, headed by Bhīma-dannāyak, quarrelled with the

¹ See above, p. 15. He may be connected with the Gōpāla-dēva mentioned in No. 54.

² There seems no reason to connect this name, which means Fourteen Nāḍs, with Padinālknāḍ, a tāluq in Coorg, where it refers to certain Four Nāḍs (Nālknāḍ) in contradistinction to those forming Yeḍenālknāḍ. At the same time it is curious to note that the Terakaṇḍāmbi-nāḍ is said (Gu 11) to be also called Kuḍugu-nāḍ, which is the name of Coorg.

other five, and gaining possession of Nagrapura (Nanjangūd) and Ratnapur (Hedatāle), set up a separate government. After a time they returned to attack Bettadakōṭe, which held out for three years before it was captured, and then only by a stratagem. Mañcha-dannāyak, who conducted the defence, on seeing the citadel taken, leaped from the hill on horseback and was killed, the spot where this occurred being still pointed out. The four victorious Dannāyaks, placing a junior member of the family in charge of the government at Bettadakōṭe, set forth on expeditions of conquest, in the course of which it is said they overran the country from Davasi-betṭa (the southern point of Coorg) in the south, to Goa in the north, and from Satyamangalam (on the Bhavāni in Coimbatore District) in the east, to the Bisaleghāt (in the north-west of Coorg) on the west. There are no inscriptions in Coorg testifying to these events, which must have soon passed. But the Dannāyaks have left their name in Dannāyakankōṭṭai, 12 miles south-west of Satyamangalam. ¹

VIJAYANAGAR

The Vijayanagar empire had by this time been established, and in 1390 we are informed (Cg 39) that Harihara [II], having read the deed of the original dedication by Rājādhirāja-Koṅgāḷva, with the view of continuing it, made a grant of Muḷlu-nād to Gonka-Rādḍimāyaka, whose bravery had been noticed by his general Gundappa-dannāyaka. Vijayanagar influence and authority are also attested by the reference made in connection with Bōdhamahādēva above to Bukka-Rāya; by the acknowledgment of the Bēlūr chiefs below, who owed their status to Kṛishṇa-Rāya; and by the action of the Vijayanagar viceroy in regard to the Chaṅgāḷvas. Firishṭa says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar; but they seem often to have been at feud with one another. According to tradition, the country was then divided into twelve Kombus and thirty-five Nāds.

BĒLŪR

Of the Bēlūr chiefs there are three inscriptions—Cg 11, dated in 1693; 66 and 47, dated in ? 1755 and 1756. These show that, after the extinction of the Chaṅgāḷvas, the Bēlūr chiefs had acquired some territory for a time in the north of Coorg. The family was descended from Ere-Kṛishṇappa-Nāyaka, the bearer of the Hadapa, or betel-bag, to the Vijayanagar king Kṛishṇa-Rāya (reigned 1509 29), who gave him the Bēlūr kingdom. It was overrun by Śivappa-Nāyaka of Bednūr before the middle of the 17th century, and by him was bestowed on the fugitive king of Vijayanagar who had fled to him for refuge. He even laid siege to Seringapatam in 1646 on the plea of restoring the Vijayanagar king to power, but was beaten off, and the Mysore army retaliated by subduing the Bēlūr country. On the conclusion of peace in 1694, six *nāḍa* of Manjarābād were restored to the old chiefs, and the rest divided between the contending parties. The genealogy of the line is given in the Hassan volume of the *Epigraphia Carnatica*.

Cg 11 records the grant of the village of Kaṭṭepura, with Hirumanahalli, to a Brāhman, in 1693, by Kṛishṇappa-Nāyaka IV. Cg 66 is the grant of an elephant and the village of Mudravalli, as an offering for Kṛishṇa, to a great *yōgi* named Kaivalya, in about 1755, by the Bēlūr king Kṛishṇa (Kṛishṇappa-Nāyaka VI). The inscription is in Sanskrit verse, and ends with the question: 'If it be asked, for what reason was this given?'—but here the record stops, and furnishes no answer. Cg 47 is of the following year, and states that the same Kṛishṇappa-Nāyaka made a grant of the village-rent to a *gaula* of Mālambi.

¹ See *Mad. Ep. Rep.* 1907, p. 80; 1910, para. 52.

COORG RĀJAS

On the downfall of the Changālvās in 1644, the throne of Coorg was left vacant. But it did not long remain so. For a prince of the Bednūr family, in the Shimoga District of Mysore, who may have been connected in some way with the Changālvās, established himself at Hālēri (called Kshīra-nagara in Sanskrit), to the north of Mercāra, in the guise of a Jangama or Lingāyit priest. Gradually levying contributions by virtue of his sacred office, and enlisting a special guard for his protection, he ended by bringing the whole country under his authority, and was the progenitor of the Coorg Rājas of the house of Hālēri (corrupted into Allory in English documents). The third from him removed the capital from Hālēri to Maḍikēri, the existing Merkāra, or Mercāra as it is now generally spelt, where he built a fort and palace in 1681. His successors continued in power till 1834, when the last was deposed by the British Government, and died in 1859.

The Coorg Rājas claim to be of the Chandra-vamśa or Lunar race, of the Bharadvāja-gōtra, Āśvalāyana-sūtra, Rikshabhānukādhyāya,¹ and the Vīra-Śaiva *mata* or religion. The titles they assume are—rājādhirāja, rāja-paramēśvara, prabuda-pratāpa, apratima-vīra-narapati, seated on the jewelled throne of the Koḍagu-samsthāna. These resemble those of the Mysore Rājas.

Their inscriptions are mostly dated according to the Kali-yuga, though the Śālivāhana-śaka is used in some. But from the time of Linga-Rājendra I, they have this peculiarity, that not only are the particulars of the date given in the usual manner, but even the precise number of the day of the Kali-yuga. For example, No. 17 informs us that the erection of the Ōmkārēśvara temple was commenced on the 1,796,392nd Kali day and completed on the 1,797,421st day. This method of dating seems to be a Malabar custom.²

No. 12 records the death of Linga-Rājendra I in 1780, and the erection, in accordance with his wishes, of his tomb in Mahadēvapura, by his son Vīra-Rājendra-Vaḍeyar, who also built there a temple of Basavēśvara and the *maṭha* or monastery of the Murigi sect, and endowed them with certain villages. The temple was repaired the following year, at the instance of Siddalingappa, deputy guru of Koḍagu, the repairs being completed in 1782. The subservience of the Rājas to the Lingāyit gurus will appear in the inscriptions that follow.

No. 13 is the record of a grant to the Abbi-maṭha by Vīra-Rājendra-Vaḍeyar in 1796. In this the king describes himself as having been dedicated by the lotus hands of the *svāmi* of the Siddapura-maṭha, who was an adherent of those (high priests) enthroned in the upper cave at Śivaganga (in the north-west of the Bangalore District of Mysore). The inscription refers to grants originally made to the Abbi-maṭha in 1728 by his great-grandfather Dodḍa-Vīrappa-Vaḍeyar, first of two villages, and afterwards of a third, when Dodḍa-Vīrūpāksha-svāmi visited Maḍikēri, on which occasion the king held the *guru's* feet and made petition (that he might offer the grant). These gifts Vīra-Rājendra now renewed and confirmed, inscribing the details on a copper plate, which was placed at the feet of Nirañjana-dēva of the Abbi-maṭha, representing the Murigi-svāmi. (The chief monastery of the Murigi-svāmi is near Chitaldroog in Mysore). In granting this charter the king directs that at the time of Śiva-pūjā blessings may be continually invoked (for him) with the hymn of benediction (saying).—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty.

Faith in thee, knowledge, long life, (objects of) desire—(of these) be thou giver to me, Śankara, from age to age.

¹ In the latest inscriptions Rik-śākhā is substituted for this.

² It has also been found in one case, from the North Arcot District, of the Chōla king Parāntaka I, in 943 (*Rep. Arch. S. of India*, 1906-8, p. 171).

The witnesses are thus described :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening ; these know the deeds of a righteous man.

No. 14 is a grant of land made at the same time by the same king for the Mahādēvapura-maṭha. When the *paṭṭada-svāmi*, or crown high-priest, of the Siddapura-maṭha paid a visit to the Mahādēvapura-maṭha, the king performed obeisance to him with the eight members (*āṣṭāṅga*—hands, breast, forehead, knees and feet, touching the ground), and holding his feet, made the gift as an offering to Śiva. The copper plate on which it was inscribed was placed at the feet of Śāntavīra-svāmi, deputy of the Koḍali-mahanta-svāmi, deputy of the Mahā-Murigī-svāmi. The directions as to invocation of blessings at the time of Śiva-pūjā, and the witnesses are as in the preceding inscription.

No. 17 is dated in 1820, and contains an account of the erection of the Ōṃkāreśvara temple at Mercāra and its endowment by Liṅga-Rājendra-Vaḍeyar II. Considering that by the performance of good deeds in this world must be obtained perfect fruition in the present world and the next, he resolved to set up a Śiva-linga, as an act ensuring the acquisition of the highest merit. Accordingly, he commenced building this beautiful new temple, a lotus ornament to the earth, at the date specified, on the 1,796,392nd Kali day. And in 2 years, 9 months and 25 days the building was completed, and he set up the Śiva-linga named Ōṃkāreśvara in it on the 1,797,421st Kali day, through the power bestowed by the great mercy of the holy Chandraśekhara (Śiva). Then follows a specification of the allowances granted for up-keep, and the services to be performed, adding that the accounts and papers of the temple were to be audited and examined annually.

No. 25, dated in 1824, is of quite a different character from any of the above, and may perhaps be described as sporting. It relates that when Vīra-Rājendra-Vaḍeyar II, with various laudatory epithets, his fame pervading all the points of the compass, was ruling with justice, purity and uprightness¹, at all times devoted to meditation on Mahādēva ;—elephants multiplied so greatly in his country that they were destroying the fruits and crops raised by men for their own sustenance, killing travellers, and doing damage to houses ; so much so that the subjects represented that they were unable to bear these calamities. Considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles. Having received a token of supreme favour from Sāmba-Śankara (Śiva), he had a chariot made, painted like a lion (according to Hindū belief the natural enemy of the elephant), and by means of this entered, beginning on the auspicious 1,798,128th Kali day, into the middle of the forests where the herds of rutting elephants were ranging, and during 2 years, 1 month and 25 days (March 1822 to April 1824), to the 1,798,913th Kali day, by the power of his arm having destroyed them in various ways, made a pause, while at the same time others had by his orders been captured alive with chains by trained soldiers. He thus made good the pronunciation of *gaja* (elephant) in the popular form *aḷa* (goat).

An account is then given in detail of the numbers killed and captured, the places where they were bagged, and the dates on which the hunts took place. The forests visited were those in the east and south of the country—in Nanjarāyapattana tāluq, Uluguli-Mūḷigēri-nāḍ and Horūr-Nūrokkal-nāḍ (both in Mercāra tāluq), Koḍagu-Śrīrangapattana, and Kiggatnāḍ tāluq. The actual number of days occupied in the hunt was 38, during which

fled to the Chirakkal-Rāja, but meeting with a cold reception, escaped to Harihar, where he was taken prisoner and sent to Seringapatam. There he was put to death, with all his family, the Horamale branch being thus brought to an end. Haidar now offered Coorg to Linga-Rāja on condition of paying tribute, but deprived him of Amara-Sulya, Panje, Bellāre, and Yēlusāvira, giving him instead permission to occupy a part of Wainād. On Linga-Rāja's death in 1780, Haidar assumed entire possession of Coorg under the pretext of being guardian to his sons until they should come of age. Meanwhile they were made to reside at Gorūr, on the Kāvērī, in the Hassan District of Mysore. A former Brāhman treasurer of the Coorg Rāja was appointed governor, and a Musalmān garrison held the fort at Mercāra.

These measures drove the Coorgs into rebellion, and in 1782 they rose and expelled the Musalmāns. Haidar was at this time engaged in war with the British in the Carnatic, and his death soon after prevented immediate retribution. But his son Ṭīpu Sultān was fully determined on the reconquest of Coorg. He removed the family of the Coorg Rājas to Piriapatna or Periapatam, and when he had retaken Nagar, and reduced Mangalore in 1784, marched through Coorg to Seringapatam. After denouncing the Coorgs as guilty of polyandry, and for their rebellions, he said he would forgive them this once, but if they rebelled again he vowed that he would honour every man with Islām and banish them from their country. Scarcely had he left when they again took up arms in 1785 and repossessed themselves of their native hills. A force sent to put them down was driven back, on which Ṭīpu himself marched to Coorg with an army. Having allured most of the Coorgs to meet him at Tale-Kāvērī, under pretence of peaceable intentions and conciliatory measures, he suddenly seized them, and hunting out their families, drove them, altogether about 70,000, like a herd of cattle to Seringapatam, where all the males were forcibly circumcised. Coorg was partitioned among Musalmān landlords, to whom the slaves of the country were made over. The only condition laid on the new owners was that they were to search out and slay all such Coorgs as might have escaped his vengeance, as he was resolved on their extermination. The country was held in four forts, at Mercāra (Jafaribād), Fraserpet (Kushālnagar), Bhāgamandala, and Beppunād.

But in December 1788 Vira-Rāja or Vira-Rājendra-Wodeyar, with his wife and his two brothers Linga-Rāja and Appāji, managed to escape from Piriapatna, after a confinement of six years. The Coorgs rallied round him, and before long he had possessed himself of the whole country, the large force sent against him by Ṭīpu being diverted to the western coast owing to a revolt of the Malayālam Rājas. The British now entered into a treaty with Vira-Rājendra in view to the impending struggle with Ṭīpu. He assisted the Bombay army on its march to Seringapatam with supplies procured by wholesale plunder of the neighbouring countries; and at the spot where he first met the British Commander, General Abercromby, he founded Virarājendrapet (generally called Virājpēt for short), now the second place in Coorg.

On the night in February 1792 when Lord Cornwallis drove Ṭīpu back into Seringapatam and the British occupied the island, 5,000 Coorgs who had been carried away by Ṭīpu escaped in the confusion and regained their native country, making with their wives and children a body of some 12,000. In the final war with Ṭīpu in 1799, Vira-Rājendra again rendered assistance with supplies and transport, and laid waste the enemy's country around Coorg. He was rewarded with some of the trophies of the victory, and was granted Panje and Bellāre in South Kanara.

His great anxiety now arose from his having no son to succeed him. He had married a second time in 1796, but only daughters were born to him. His mind was affected, and

he became subject to paroxysms of sanguinary rage in which he ordered executions and massacres for which he was filled with remorse when he recovered. A plot to assassinate him failed. With the death of his wife in 1807 all hopes of an heir being extinguished, he wrote to the Governor-General requesting that the succession to the throne might be settled on his four daughters or their male issue in order of seniority. Before this matter could be decided, he felt that his end was approaching, and maddened with concern for the safety of his daughters if he should die, he sent executioners to put his two brothers to death, but coming to himself again, despatched messengers to countermand the orders. They were too late in the case of Appāji, the younger one, but were in time to save Linga-Rāja. He also had a history of the Coorg Rājas, called the *Rājēndranāme*¹, compiled in Kannada or Kanarese, which was translated for him into English by Lieutenant Abercromby at Mangalore in 1808. At length, in June 1809, he sent for his beloved daughter Dēvammāji, gave his seal into her hands, and shortly after expired.

Dēvammāji, though under age, was now acknowledged as Rāni of Coorg, and the Sōde Rāja, who was married to the late Rāja's daughter by his first wife, continued to act as Dewan. But Linga-Rāja induced the Coorgs to accept him as Regent instead of the Sōde Rāja, who retired to his own country. Linga-Rāja next persuaded the Rāni to sign an abdication of the throne in his favour, and in 1811 permanently assumed the government. He also strove to get possession of the large sums invested at Bombay and Madras in the name of Dēvammāji by her father. But these the Governor-General pronounced to be state funds, only the interest of which might be paid to Linga-Rāja as guardian of Dēvammāji and Regent of Coorg. Linga-Rāja strengthened all the fortifications, and carried out a regular survey of the land; but reduced the people to a state of abject slavery by a rigid system of terror, of which no hint was allowed to be heard outside the country². He died in 1820, at the age of 45, and his wife, full of fear for her future, committed suicide and was buried with him.

His son, Vira-Rāja II, who was about 20 years old, succeeded. His first act was to put to death all who had displeased or thwarted him in his father's lifetime. He was grossly sensual and most sanguinary in his rule, bloody executions continually taking place. At length, in 1832, his sister and her husband escaped to Mysore and put themselves under the protection of the British Resident. Their restoration was refused, and inquiries were made into the proceedings of the Rāja, who was warned of the consequences if he did not reform. But he paid no heed. Dēvammāji, the daughter of Vira-Rājendra, was murdered, as well as all the surviving members of the families of his predecessors. As his disaffection openly increased, and he wrote insulting letters to the Governor of Madras and the Governor-General, it was decided in 1834 to depose him. This resolution was met by a most abusive proclamation against the British. A force advanced into Coorg in four columns from different sides, and encountered but little serious opposition at most of the stockades. The British flag was hoisted at Mercāra on the 6th of April. The Rāja, who had retired to Nālknād with his women and treasures, had not the courage to face the invaders.

¹ Not altogether to be relied on. It relates to the period from 1633 to 1807.

² Interesting light is thrown on the system of administration by the translation of the *Hukumnāma*, or Regulations for Public Servants, issued in the name of this king, which has recently been published (Mercara, 1911), with an Introduction, by Mr. A. J. Curgenven, I.C.S.—Some graphic accounts of his visit to Coorg in 1811 and 1812 are given by Colonel James Welsh in his *Reminiscences from a Journal of Forty Years Active Service in the East Indies*.

On the 11th, Colonel Fraser, the Political Agent with the force, issued a proclamation that "the rule and dominion of Rāja Vīra-Rājendra-Wodeyar over the country of Coorg had now definitely and for ever ceased." The Coorgs breathed freely when they found that he was not to remain in their country, and unanimously voted to be placed under the British Government. The annexation was accordingly proclaimed on the 7th of May 1834. The ex-Rāja was deported to Vellore, and was subsequently allowed to live at Benares. In addition to the pension granted to him, he demanded the payment to him of the capital, originally the inheritance of Dēvamājī, of which the interest had continued to be paid to the Coorg Rājas. In 1852 he obtained permission from the Governor-General, Lord Dalhousie, to visit England with his favourite daughter Gauramma, then ten years old, in order to give her a European education. Arrived there, he expressed a wish to have her brought up in the Christian faith. Queen Victoria took an interest in the Indian princess, and at her baptism, on the 30th of June 1852, stood sponsor through the Archbishop of Canterbury, and gave her the name Victoria Gauramma. Feeling himself now strong in the royal favour, the ex-Rāja commenced a Chancery suit against the East India Company for the recovery of the sums formerly invested for Dēvamājī. The suit dragged on a weary course till in 1858 the Government of India was transferred to the Crown, and his suit thus failed. The Coorg princess was carefully brought up¹ and eventually married a British officer, but she died in 1864, leaving one child, a girl. Her husband afterwards mysteriously disappeared and is supposed to have fallen a victim to foul play. Vīra-Rāja himself died in London on the 24th of September 1859. His body was at first temporarily placed in the catacombs at Kensal Green cemetery, and next year sent to India for interment, two of his wives going with it to Benares.

BRITISH PERIOD

Of three inscriptions falling in this period, only one (Cg 29) need be noticed. It is dated in 1857 and records the restoration of the temple of Mahādēva on the Kunda hill in Bettiyattu-nād. The work was commenced three years before, on the 1,810,060th Kali day, by agreement between the Takka-mukhyastaru of Bettiyattu-nād and Ammati-nād. These Takkas are recognized elders among the Coorgs in each village and nād, and are the censors of morals and regulators of social affairs. The institution is hereditary in certain families. The inscription gives a list of the principal people who assisted in the work, and mentions what parts of the temple they provided. One was actually a Muhammadan by name, the Jāgirdār of the Kunda village, and he had the Nandīśvara or sacred bull in front of the temple made. A blessing is invoked on all who took part in the erection.

ARCHITECTURE

The ruined Jain temples at Mullūr may have been worthy of notice. But the principal architectural monuments now standing are the tombs of the Rājas at Mahādēvapura, near Mercāra, built in 1809 and 1821. They are square buildings, much in the Muhammadan style, on well raised basements, with a handsome dome in the centre, and minaret-like turrets at the four corners surmounted by *basavas* or bulls. On the top of the dome is a gilded ball, with a vane. All the windows have well carved syenite frames, with solid brass bars. The palace at Mercāra, first erected in 1681, is also of interest, though alterations have been made to fit it for its present uses. Good wood-carving may sometimes be seen in the domestic architecture.

¹ By Sir John and Lady Login. He had been Residency Surgeon at Lucknow when the King of Oudh was ruling, and they were after that guardians of Duleep Singh, the young Sikh Mahārāja.

CLASSIFIED LIST OF THE INSCRIPTIONS ARRANGED IN
CHRONOLOGICAL ORDER

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
<i>Kadambas</i>					
1095	Duddharasa	57	..	....	..
<i>Gangas</i>					
466	Avinīta	1	c. 910	Eroyapa	74
888	Satyavākya II	2	944	....	28
c. 890	do.	3	978	Satyavākya IV	4
c. 900	Eroyarasa	60	1000	....	5
<i>Chōlas</i>					
c. 1004	Rājarāja	46	..	....	..
<i>Changālas</i>					
c. 1095	Changāla	61	? 1297	Harihara-Dēva	59
1106	Annadāni	51	? 1315	....	63
1218	....	32	? c. 1350	....	64
c. 1220	Changāla	27	? 1360	....	67
1278	....	32	? 1380	....	58
c. 1280	Mallī-Dēva, Harihara-Dēva.	54	1544	Śrikaptharasa	26
c. 1280	do. do.	55	1544	....	10
c. 1290	....	52	1597	Rudragapa	24
1296	Harihara-Dēva	45	..	....	..
<i>Kongālas</i>					
c. 1030	....	41	1064	....	34
? 1044	....	56	c. 1070	Prithuvi-Kongāla	36
c. 1050	Kongāla's son	30	1070	Rājendra-Prithuvi-Kongāla.	49
c. 1050	....	31	1070	do. do.	50
c. 1050	Kongāla	48	1077	Rājendra-Chōla-Dēva	43
c. 1050	Rājādhirāja-Kongāla	37	c. 1080	....	44
c. 1050	do. do.	38	c. 1100	....	62
c. 1050	....	42	? 1115	Vira-Chōla-Kongāla	33
? 1055	Kongāla-Dēva	53	..	....	..
1058	Rājendra-Kongāla	35	..	....	..
<i>Ilovalas</i>					
1175	Ballāla-Dēva II	65	1255	Nārasimha III	6
1175	do.	70	1285	do.	7
1216	....	40	..	....	..
<i>Munivarāditya</i>					
? 126	Gokula-Devarasa	75	..	....	..
<i>Durga</i>					
c. 1371	Bōdharūpa Bhagavar ..	8	c. 1371	Bōdharūpa Bhagavar ..	9

Date A.D.	Name of Ruler	Teluk No.	Date A.D.	Name of Ruler	Teluk No.
<i>Vijayanagar</i>					
1390	Harihara (II)	39	..	....	..
<i>Belūr</i>					
1693 o. 1755	Krishnappa-Nāyaka IV .. do. VI ..	11 66	? 1756 ..	Krishnappa-Nāyaka VI	47 ..
<i>Coorg Rajas</i>					
? o. 1700	....	71	1820	Linga-Rājendra ..	17
1731	....	68	1824	Vira-Rājendra II ..	25
1731	....	69	1828	....	63
1782	Vira-Rājendra I	12	c. 1830	....	64
1798	do.	13	1831	Vira-Rājendra II ..	18
1798	do.	14	1831	do.	19
1808	....	15	1831	....	20
1815	....	16	1831	Vira-Rājendra II ..	21
<i>British Period</i>					
1841	....	22	1857	....	29
1842	....	23	..	....	..

TEXT IN ROMAN CHARACTERS

1

On copper plates found in the Treasury at Mercara¹.

(1b) svasti jitām bhagavatā gata-ghana-gaganābhēna Padmānābhēna śrīmad-Jāhnavīya[ku]
lāmalā-vyōmāvabhāsana-bhāskarāḥ sva-khadgayka-prahāra-khaṇḍita-mahā-silā-stambha-
labdha-bala-parākramō dāraṇōri-gaṇa-vidāraṇōpalabdha-brāṇa-vibhūṣhaṇa-vibhūṣhita Kaṇvā
yana-sa-gōtrasya śrīmān-Koṅgaṇi-mahādhirāja || tat-putra pitur-anvāgata-guṇa-yuktō vidyā-
vineya-vihita-vṛittah samyāk-prajāpalanā-mātrādhigata-rājyāt-prayōjana vidvat-kavi-kāñcha
na-nikāṣhōpala-bhūtō nīti-sāstrasya vaktri-payōktri-kusalasya Dattaka-sūtra-vṛittih-praṇētāḥ
śrīmān-Mādhava-mahādhirāja || tat-putra pitri-paitāmahā-guṇa-yuktō vanēka-chāturddanta-
yuddha-vāpti-chatur-udadhi-salila-svādita-yasa śrīmad-Harivarmma-mahādhirāja || tat-putra ||
dvija-guru-dēvatāḥ-pūjana-parō Nārāyaṇa-charaṇānuddhata śrīmad-Vishṇugōpa-ma-(11a)
hādhirāja || tasya putra || Triyambhaka-charaṇānuḥbhōruha-rājāḥ-pavittiri-kṛitōttamāṅga sva-
bhūja-bala-parākrama-kriyā-kṛita-rājya Kali-yuga-bala-paṇkāvasanna-vṛishōddharāṇa-nitya-
sannaddha² śrīmān-Mādhava-mahādhirāja || tasya putra || śrīmad-Kadamba-kula-gagana-
gabhasti-mālina Krishṇavarmma-mahādhirājasya priyā-bhāginēyō vidyā³-vinēyatisaya-pari-
pūritāntarātma⁴ niravagraha-prathāna-sauryya vidva-suprathama-gaṇya śrīmān-Koṅgaṇi-
mahādhirāja Avinīta-nāmadhēya dattasya Dēsiga-gaṇam Koṇḍakundānvaya Guṇachandra-
bhaṭāra sishtyasya Abhaṇandi-bhaṭāra⁵ tasya sishtyasya Siḷabhadra-Bhaṭāra-sishtyasya Jaya
ṇandi-bhaṭāra-sishtyasya Guṇaṇandi⁶-bhaṭāra-sishtyasya Chandaṇandi-bhaṭāraṅge aṣṭā-asīti-
uttarasya trayō-sutasya⁷ saṁvatsarasya Māgha-māsam Śōmavāram Svāti-nakṣatra suddha
pañchami Akāṣavarsha-Prithuvi-Vallabha-mantri Talavana-nagara-Śrīvijaya-Jinālayakke
Pūnādu-chhā-sahasra Eḍenādu-saptari-madhyō Badaṇeguppe-nāma Avinīta-mahādhirājēna
dattēna paḍiye āṇ olaṇ-ūr-ū (11b) roḷ pannir-kkaṇḍugaṇ geydu ambali-maṇṇuḥ Talavana-
puradoḷ tala-vittiyamaṇ Pogarigeḷeyoḷ pannir-kkaṇḍugaṇ Pirikeḷeyolaṇ rāja-mānam-
anumōdanaṇ pannir-kkaṇḍugaṇ maṇōharām dattam Badaṇeguppe-grāmasya sīmāntaram
pūrbhasyām-diṣi kemjige-moṇḍiē Gajaseḷeyo Karivalliya-Koṭṭagara-Badaṇeguppeya-trisan-
ḍhiya satti-koṇḍu āṇṇyadin ante bandu Kāgaṇi-taṭākam puna dakṣiṇasyām-diṣi bahuṣnuhiye
balkaṇi-vṛikshame puna paśchima-mukhade sanda bahumūlika-pantiye puna Badaṇeguppeya-
Koṭṭagara-Muṭtagiya-trisandhiya kole Chāṇḍigāle puna nairatyade sandu kathaka-vṛikshame
puna paśchimasyām-diṣi pēḷd-ūḷḍil-vṛikshame sānteretiya vaṭa-vṛikshame puna toro-vallame
uttarā-mukhade sanda bahumūlika-pantiye jambupaḍiya-taṭākame puna vāyavyade gale-
chiricha-vṛikshame puna Badaṇeguppeya-Muṭtagiya-Koḷayanūra-Dāsānūra-trisandhiya-
nerggila-gumbe niḍuveḷuṅge puna Gajaseḷeya-grāma uttara-diṣi kūyga-moṇḍiē ilidu kēmba

¹ Originally deciphered by me and published in 1872, *Ind. Ant.* i, 368; see also xii, 12. The facsimile now published is from an impression by Dr. Fleet. The original impression by Dr. Burgess is given in the *Indian Antiquary*, vol. i.

² A symbol here supposed to represent Ōm.

³ The *na* is inserted below the line.

⁴ *Vidyā* is inserted below the line, with a small cross above, to show where it should come.

⁵ By mistake *tna* has been engraved for *tma*.

⁶ This name should most probably be Abhaṇandi.

⁷ The second *na* is inserted below the line.

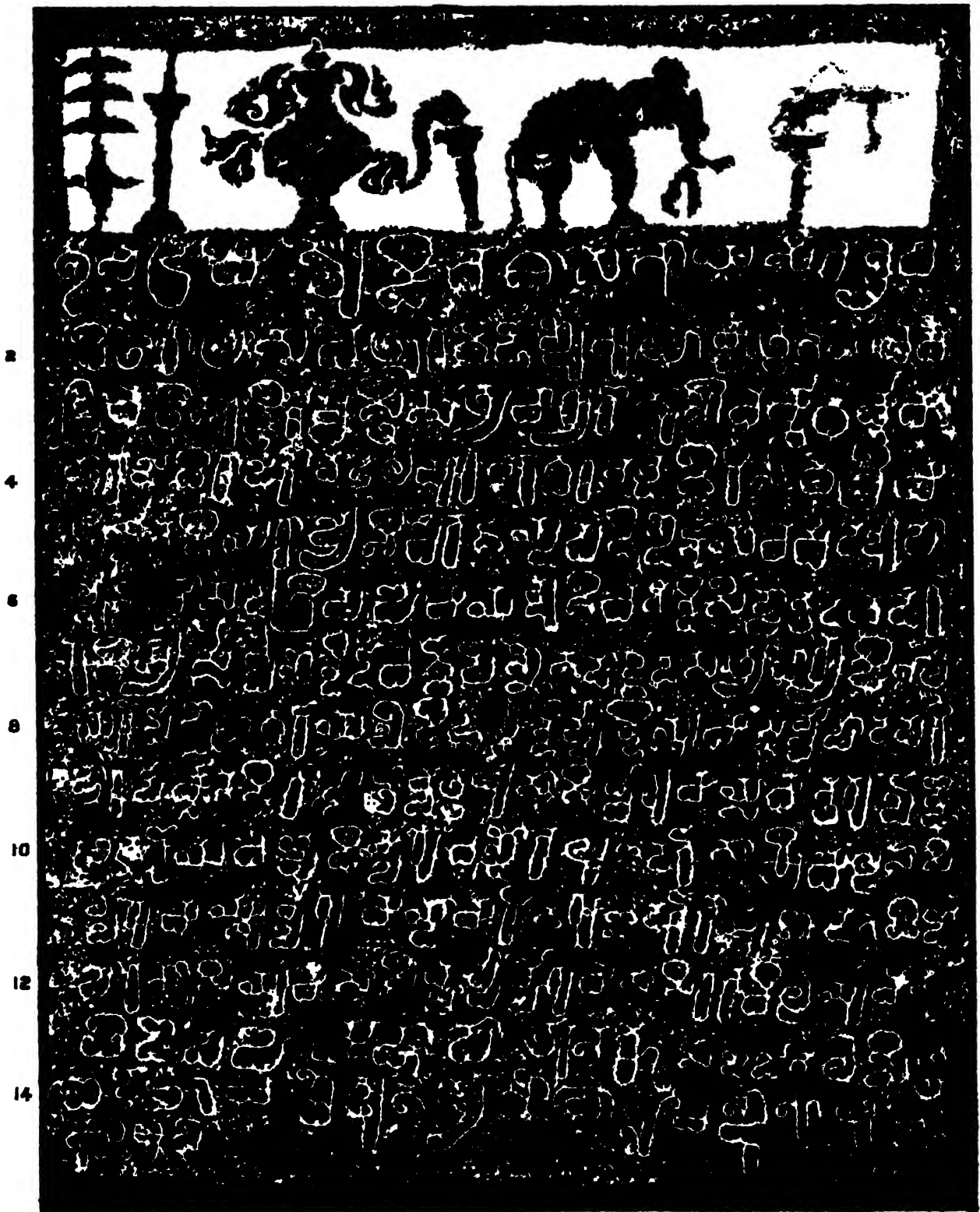
⁸ The first *aa* is inserted below the line between two vertical strokes.

⁹ The *ya* is inserted below the line.

[illegible]

10
12
14
16
18

၇၀
 ၇၁
 ၇၂
 ၇၃
 ၇၄
 ၇၅
 ၇၆
 ၇၇
 ၇၈



reya puna pūrbba-mukhade sanda bahumūlika-pa (*IIIa*) ntiyo puna kaḍapaltigāla vaṭa-vṛikshame puna isānade Baḍaṇeguppeya-Dāsanūra-Polnada-trisandhiya tatākamo koḍigattī chinchha-vṛikshame koṇṭarāmbina¹ diṇeim pūrbbadō kūḍittu sīmāntaram || tasya sākshinā Gaṇga-rāja-kula-sakalāsthayika-puruṣa Perbbakkavāṇa Maṇugareya Sendrika Gaṇjenāḍa Nirggunda Maṇiyugureya Nandyāla Simbāl Ādapa bhṛityayām dēsa-sākshi Tagaḍūra Kulugō varu Gaṇiganūra Tagaḍaru Ālgoḍate Nandakarum Ummatūra Bellurarum Ālageyarum Baḍaṇeguppeya Jhamsanda² Belluraru Perggiviya³rum || svadatta paradattūṅg vā yō harētha vasundharī shashtim varsha sahasraṇi viśtāyām jāyate⁴ krimi || vasubhi vasudhā bhuktam rājabbis Saka-rājabbhi⁵ yasya yasya yadā bhūmi tasya tasya tadā palāin || dēvasvan tu viśam ghōram na viśam viśam uchyaṭē viśam ēkākinam honti dēvasva putra pautrikam || sāmān-[y]ōyam dharma hētum⁶ nṛpāṇām kālē kālē palānīyō bhavadbhi sarbbān ētām bhāgina⁶ pārttivēndrā bhūyō bhūyō yāchatē Rāmabhadra⁷ || Visvakarma likhitam ©

2

On a stone at Biliūr (in Kiggat-nād).

⁸ bhadram astu Jina-sāsanaṇya Saka-nṛip-atitā-kāla-samvatsaramgaḷ eṭṭunū-ombattanoya varsham pravarttisuttire svasti Satyavākya-Koṅguṇivarmma-dharmma-mahārājādhirāja Kuvalāla-puravarēśvara Nandagiri-nātha śrīmat-Permmanaḍiya rājyābhishēkam geyda padi nonṭanoya⁹ varshad andu Pālgūṇa-māsula śrī-paṇichame yandu Śivanandi-siddhāntada-bhātārara śishyar Ssarvbaṇandi¹⁰-dēvargge¹¹ Penne-gaḍaṅgada Satyavākya-Jinālayakke Peddoregareya Biliūr-ppannir-ppalliyanam sarvba-pāda-parihāra Permmanaḍi koṭṭō tom bhātara-sāsirvbarum ay-sāmantarum Beddoregareya elpadimbarum eṭṭ-okkalum idakke sākshi Male-sāsirvbarum aymurvbarum¹² ay-dāmarigarum idakke kāpu idan alidoim Bāraṇāsiyanam sāsirvbar-ppārvbarumam sāsiraṇ kavileyuman alidoim paṇcha-mahāpātakan akkum Sedōjana likhitta¹³ Biliūra¹⁴ eṇbattu-gadyāṇa ponnū eṭṭu-nūru-battamum teruvom.

3

On a stone at Kotūr (same nād) in the Lakkūṇḍa forest.

svasti Satyavākya-Koṅguṇivarmma-dharmma-mahārājādhirāja Kuvalāla-puravarēśvaram Nandagiri-nātham śrīmat-Permmanaḍigaḷ Jedala Eṇyaṅga-gavundana magahgo Permmadi-

¹ The *ta* is inserted below the line between two vertical strokes.

² What looks like this name is inserted below the line here in a different cursive hand.

³ The *ya* is inserted below the line.

⁴ Generally *Sagarādibhiḥ*.

⁵ Properly *setum*: the collocation *dharma hētum* recalls the Buddhist formula.

⁶ Generally *bhāvina*.

⁷ Generally *Rāmachandraḥ*.

⁸ See note 2, p. 30.

⁹ The first *ne* is inserted below the line.

¹⁰ For the subscript *va* the earlier form of *ba* is used; also in l. 8, 9.

¹¹ The sign for subscript *na* is the same as for *na*, as usual at this period.

¹² Read *aynūrvaram*. The subscript *va* in this and the next line has the modern form of *ba*.

¹³ Read *likhitam*.

¹⁴ This name begins with the old form of *ba* here, but with the new form in l. 8.

vaṭṭam gaṭṭi biṭṭa stiti-kramam āvud endode siddhāyada ponnol pattu gadyāna ponnun.
biṭṭiya bhattadol nūru-bhattamumam ellā-kālakkaṁ sāsanam āge biṭṭar Būvayyan akkaram
maṅgaḷam Rēyamgaṅge kalnādu mahāsri.

4

On a stone at Peggūr (same nād).

svasti Saka-nṛipa-kāl-ātita-samvatsara-saṅga 899 ttaneya Iṣvara-sa[m]vatsaram pra
varttise' svasti Satyāvākya²-Koṅgiṇivarmma-dharmma-mahārājādhirājā Kōḷāla-puravar
śvara Nandagiri-nātha śrīmat Rāchamalla-Parmanadigaḷ tad-varsh-[ā]bhyantara
Pāḷguṇa-sukla-pakshada Nandisvaram talpa-devasam āge svastisamasta-vairi-gaja-ghaṭ-āṭṭōpa-
kumbhikumbha-stala-sputit-ānargghya-muktāphala-grahana-bhikara-kar-āse-nivāsita-dak
shiṇa-dōrddanda-maṇḍita-prachandam annana³-baṇṭa badavara-naṇṭam śrīmat Rakkasa
Beddoregareyan āluttire bhadrām astu Jina-sāsanaḥ śrī-Beḷgoḷa-nivāsigaḷ-appa śrī-Bīrasēna
siddhānta-dēvara vara-śiṣhyar śrī-Gonaśēna-paṇḍita-bhaṭṭārakara vara-śiṣhyar⁴ śrīmat
Anantavīryayyaṅgaḷ Pe[r]ggadūrum posa-vādagamuman abhyantara-siddhiyāge padedar
adarkke sākshi tombhatṭaru-sūsirbbarum ay-sāmantarum Beddoregare-yēḷpadimbarum
eṇṭ-okkalum idam kāvar nālvar Mmaleparum aynūrbbarum ay-dāmarigarum Śrīpuruṣa⁵-
mahārājaradattiyān āvon orbban alidom Bānarāsiyūm sūsirbba-Brāhmaṇarum sāsira-kavileyu
man alida pañcha-mahāpātakaṁ akkum idam ār-orbbar kādar avarge piridu punyam⁶ Chanda-
nandiyayyana likhitam|| Perggadūra basadiya sāsanaṁ.

5

*On a stone at Mercara Central School, brought in from the country ;
now in the Commissioner's office.*

svasti śrī Śaka-varisha 921 neya Śārvari-samvatsarada Pāḷguṇa-māsada punṇame Uttare-
Bhādrapada Arkkavārad-andu Gaṇagūra Biha-gāṁṇḍana magam Hañcha[da]rma-seṭṭi
Kunin dor-olege gēdu kālam tildiñ Kālūram mādi Muḷḷūr-nāda Bōkanahalliyu Hakādi
vādiya Gorahalli . . . yu . . . leyu-nāda Kūdalūrumam tanna bhuja-baladinda padedu
modal kāluṣiyam mindu Rāmēśvaram archi . . . battu kabbil-angaleñ dha[rma]kke biṭṭa
maṇṇu khaṇḍuga i dharmmavau alidam kavile

6

On a virakal at Niduta (in Yēlūsvirashīme).

svasti śrī-jayābhayudaya-Śaka-varuṣa 1177 ne Rākshasa-sam 1 Vaiśākha śudha 11 śi
śrīmat-pratāpa-chakravarti Hoysana bhuja-bala śrī-Vīra-Narasimha-Rāyana . . . kāla d a l l i
Kahigōḍina Bīra-gavudana maga Sōmaiyanu boguḷuttā Bumbiya-nāyakanu tāu dūta Bīmaiya
Sōmaṇṇan odane yatti hōgi kādidalli biddanu ā Sōmaiyanu dēva-lōkakke salla-bēkendu ātan
odane-huṭṭida Māri-gavudanu ā Sōme-gavudana maga Māyiganu paripāya mādisida bīragallu
maṅgaḷa-mahā śrī śrī śrī.

¹ The subscript t in this and the next word is formed in a peculiar manner. The engraver seems to have had some original ideas. See the stop in line 2, and nā in Nandagiri.

² Read *Satyavākya*.

The double *ana* is here expressed by *ana*.

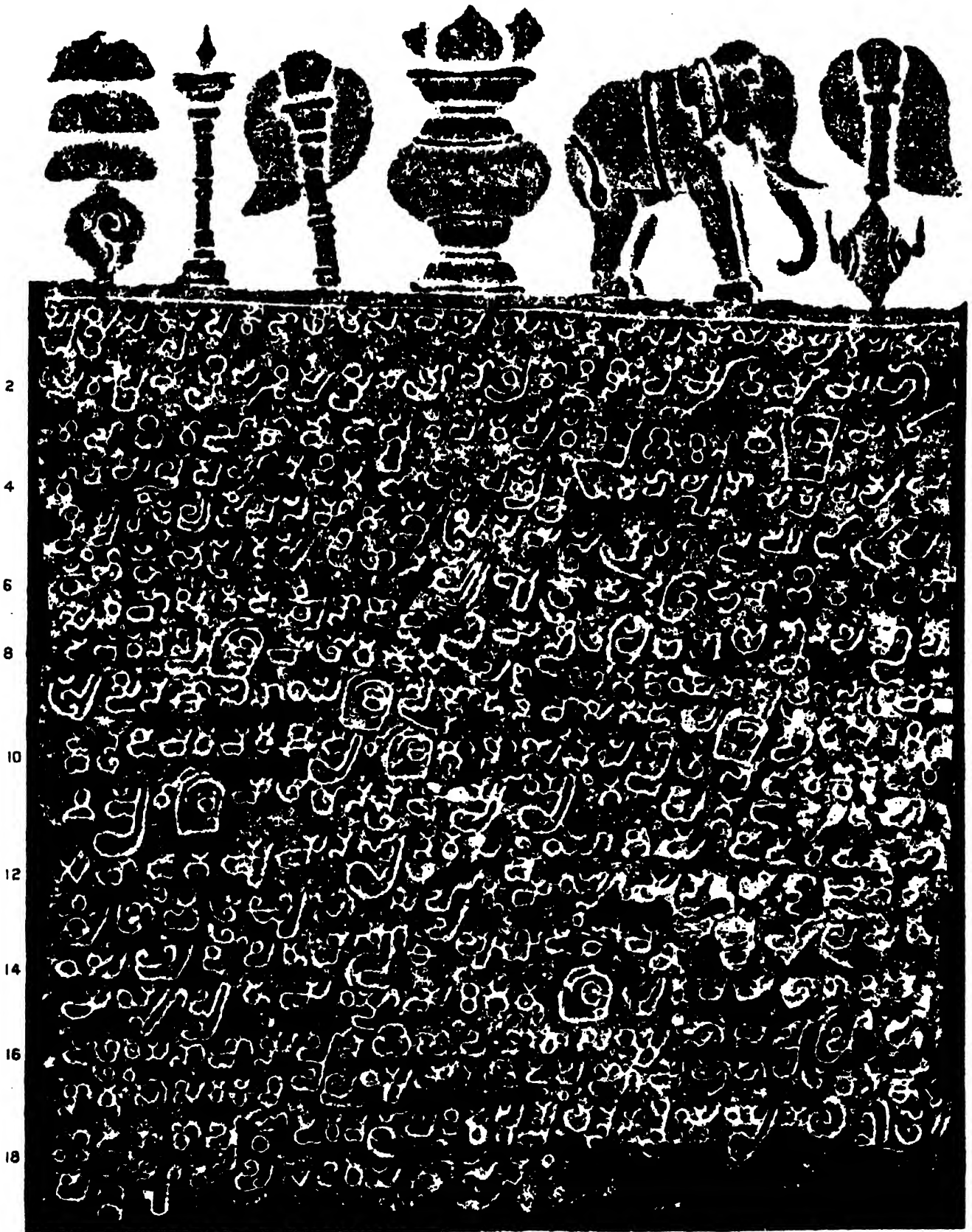
⁴ These two phrases might be read *śvara śiṣhyar* and *bhaṭṭārakar śvara śiṣhyar*.

⁵ The original impressions showed *Śrīpurada*.

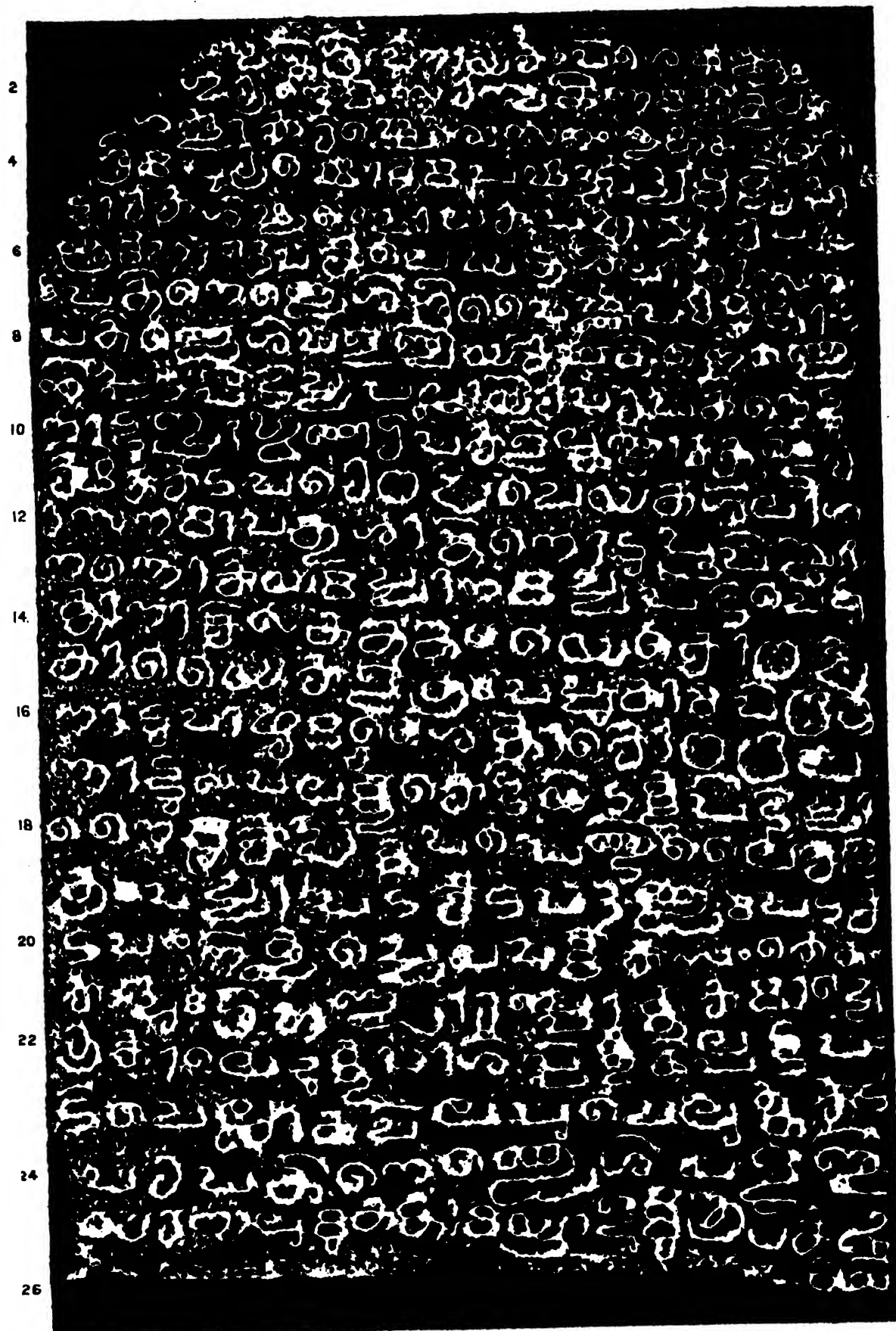
⁶ Read *punyan*.

No. 3. Kotur stone inscription of Satyavakya





No. 8.—The Palur stone inscription.



7

On another virakal at the same place.

svasti śrī-vijayābhyudaya Śaka-varusha 1208 Pārthiva-sam | rada Vaiśākha śudha 12
śrīmat pratāpa-chakravartī Hoysana bhuja-bala śrī-Vīra-Narasimha-Dēvarasara rājyābhyu
daya-kāladallu Kahigōdina Māra-Tammanu tanna kochana-pratittu-unatsara-virōdhangala
kādi kālagadallu kādi biddanu ā Māra-Tammanu dēva-lōkakke sala-bōkendu ātana tamma
Maleya-nāyaka ā Māra-Tammana makkaḷu Sōmanna viragallu mangala mahā
śrī śrī śrī.

8

*On a stone in the Mahalingēśvara temple at Pālūr (in Beṅganād Kuyāṅgerinād,
Pādinālknād tāluq).*

svasti śrī | Vināyakam viśēshajñam gurum dēvīm Sarasvatīm
namaskṛitya [ya]thā śaktyā karishyē śāsanam śubham |
svasti śrī | śrīma[t]-Purushōttama-parshad-Avidyāmṛityu-bhaṭṭāraka śishya
Bōdharūpa-Bhagavar Pālayū[r] Mahādēvarkku cheyda śilā-śāsanam |
padinenḍēśi Śrīvaishnavar muntāna padi[ne]ḍ-ḍēśi Valaṇchiyar padinen-ḍēśi ppaḍa-piḍichcha-
Pallāyiravar padinettu- nāṭṭu-Brāhmaṇar ivagaḷil kaṇḍār kaṇḍ irakshikka kaḍavar-eṅṅu
cheyda śilā-śāsanam-āvadu śāntinōḍu pūvishāna nnōkkiy amachohān amachchapadi chelu
ttānāgil tan-tandayai koṅṅun-tāyai kuḷatram vachchun tām piṇanda nāḍu vāḷum araśaittān
koṅṅavan nāṭṭu¹ valattu keṭṭiyā idattu piḍichchānni mūkk-aṇutt-avan pendilai kuḷatram
vachchān paḍakkaḍava dandam paḍakkaḍavan nitya chehelav[u]m mikka saṁkōtanḡaḷum
śrī-bhaṇḍāra-pottagam āṭṭ-orukkāl eḍuttu vāśippittu [a]ḷil paṭṭapaḍi chellāda chilavu
cheluttakkaḍavar padinen-ḍēśi-Valaṇchiyar nālu muttāmay-āḷum-muntūka-muntayi.

9

*On a stone at the Bhagandēśvara temple in Bhāgamunḍala (in Tavunād-Sampajinād,
Pādinālknād tāluq).²*

svasti śrī [|] namaskṛitya gurum bhaktyā | Kanyārūḍha-Bṛihaspatau[|]
Vṛiśchik-ākhyē mahā-māsē Bṛihaspatty-uttarā-dinē ||
karishyē śāsanam[m] sarvvaṁ | gurōr ānanda-rūpiṇaḥ [|]
śāsanām Bōdharūpō-³ haṁ śrī-Bhagandēśramē⁴ pi hi [|]
Mēlpunḍi-Kunniyarasan-nāḍu⁵-vālānikku śrīmat Pu[r]shōttama-pa[r]shat⁶ Bōdharūpa-Bhaga
var-arasu muntāy-ochchaivitta cheppēṭṭil akappaṭṭa nichcha-chchilav-aḍayav-oru-nāḷ tappich
chānukku Kunniyarasan-muntāyāṇ-peṇṇ-akappaḍa mēl-in-nāḷu-vāḷakkaḍav-arasan-āṇa āṇa
ttappu panniraṇḍu kāṇam pon kāsanmi oru-nāḷukku irattippaḍi dēvarkku appaḍi āchehi-
vattam adil ēṇil panniru-kalaṇchu ponn-ḷu māṅṅu araśukku nandāvilakku padinēḷu | nāḷ-āmu
du mudalāy poduvālar-idakkaḍav-ariy-iruvattaṅṅu nāḷi | olukk-avikk-iru-nāḷi pushpattukku

¹ Read *nāṭṭil*.

² The stone is cracked across transversely, between the 16th and 22nd lines, — said to have been done by the followers of Tipu Sultān.

³ Malayāḷam *ṭa* is used throughout in place of Tamil *ṭa*.

⁴ Read *parshad*.

nā-nāli agamañchu-ināla muppatiraṇḍu Vṛiṣchika-viḷakk ādi śāntinōḍu pūviṣṭhānu-
nōkkiy amachohānam uchchapadi cheluttānākil tāu piṛanta nādu-vāluṁ arasanai kula-karu-
dum-āṇa avan nāṭṭil valuttu kaṭṭiy-idattu piḍichohānai mūkk-aṟuttu [a]van-pendilai-ttān
kalatra-vachoh[ān] paḍa-kkadava dandam ivv-ā ināṇa-miṇā nai kaṇḍum kēṭṭum-upēkshittu
pōm arasukku tan-nāṭṭil prakṛitiyāṇa ānatappi nādu viduvittatt-aiyyattukku vidakkadavar
prakṛiti paḷaka muntāya paṇiy-añchu Mahābhāratam oṇṇu i-ohchilavil-oṇṇu tappil nālukk-
iraṇḍ-arui-kkānam padineṇ-ḍēsi paḍa-piḍichoha-Pallāyiravar| Valañchiyar| rakshikka Va
kaṇḍālaiya| sanniyāsikalumm-arasum muntāyaidil mikkadu bhaṇḍāra-ppottakattilum cheppēṭ
ṭilum u . . Pakandala āyāri eluttu.

10

On a stone at Añjanagiri.

śrī-Śāntināthāya namaḥ || nirvviḡnam astu || śubham astu ||

śrīmat-parama-gambhīra-syād-vād-āmōgha-lāmoḥchhanam |

jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

svasti śrī-Mūla-saṅgha Dēśi-gaṇa Pustaka-gaḥchha Kuṇḍakumḍānvayada Yimḡuḷēśvara-
valiya śrīmad-Belugūla-puravar-ādhiśvara Guṇimūṭa-Jinēśvara-pāda-padma-mattā-madhu-
karāyamānar-āda tat-kāla-dharma-pravarttakar-āda Dharmāchāryyara birudāvali yeṁt
emḍode || paṇḍita-puṇḍarika-kulamam paribōdhisiy urvvi-kormma-uddamḍa-kuvādi-hṛit-
tamaman-ōḍisi kūḍe Digambara-prubhā-maṇḍana-vrittamam taḷedu Bhavya-rathāṅgaman-
ōvut-āvagam Paṇḍita-dēva-sūryyan esodam naya-vāg-ruchiyim nirantāram || svasti śrīmad-
rāya-rājaguru-maṇḍal-āchāryya mahā-vāda-vādīśvara rāyavādi-pitāmaha sakala-vidvaj-
jana-chakravarttigalum Ballāla-Rāya-jīva-rakshapālakādy-anēka-birudāvali-virājamānarum-
appa śrīmach-Chārukīrtti-Paṇḍita-dēvarugaḷa praśishyar-āda tach-ohhishya śrīmad-Abhinava-
Chārukīrtti-Paṇḍita-dēvarugaḷa priya-śishyar-āda tasy-āgraja-śishya śrīmach-Chārukīrtti-
Paṇḍita-dēvarugaḷa sa-tīrtthiyar-āda śrīmach-Chhāntikīrti-dēvaru[ga]lu Śaka-varsha || 1466
saṁḍa varttamāna Krōdhi-saṁvatsarada Kārtika-śudha 15 lū barasida śilā-śāsanada kramav-
eṁt-emḍode tamna guru śrīmad-Abhinava-Chārukīrtti-Paṇḍita-dēvarugaḷu | Kali-kāla-
dharma-tīrttha-pravarttana-nimittavāgi Suvarṇnāvati-nadiyimḍa svayam-pratyaksharāgi
Śānti-tīrtthēśvaranu Anantanātha-svāmiyu Śaka-varusha 1453 neya Vikṛitu-saṁvatsarada
Chaitradalu bije-māḷalāgi Añjanagiriya-agra-nivāsiyāg-irḍḍa Śāntinātha-svāmiya basadige
bijemāḷisi giriy-agradalli dārumayada-basadiya māḷisi Khara-saṁvatsarada Chaitra-māsadalli
svānujar-āda Kōṇasānagarada Śāntōpādhyāyara kayyimḍa pratishtēya māḷisi śilā-mayavāda
basadiya māḷis-emḍu buddhi gatisalāgi allimḍa munḍe Krōdhi-saṁvatsarada Kārttika-śu
15 nelege kalu-gelasa hāladāregala naḍasida vivara Nañjarāyapaṭṭanake saluva Bemmati
Būtanhāli-Malaganakereya samasta-halarim kalu-gelasakke saṁḍa homṇnu ga 200 Hanasogeya
Ādi-Śrī-Avvagaḷu Añmana-Hosahāliya Bhujabali-Śrī-Avvagaḷimḍu garbba-grihavagaivalli
kalu-gelasakke sandadu ga 30 homṇnu tamna guru śrīmach-Chārukīrtti-Paṇḍita-dēvarugaḷige
tāv ittamḍakke mūṇu hāladāre madhya-bāgilali vomḍu-hottina naivēdyakke śela sandadu
ga 50 āhāra-dānakke śela sandadu ga [50] | Śubhakṛitu-saṁvatsarada Pāḷguna śu 15 lū
Añjanagiriya Śāntīśvarage bidire sītāla-maḷigeya samasta-halaru Kamṇadiga-halaru Nānādēsi
ya-halaru māḷida dharmma | [n]āu kaṭṭida kālū-naḍe vondakke ga 0-1 vanu āhāra-dānakke
koḷuveu yeṁḍu barasida | dharmma-śāsana yī-dharmmakke tappidavaru gō Brāhmara
koṇḍa dōshakke hōvaru[||] (*left side*) śaka varusham 1465 neya Śubhakṛitu-saṁvatsarada

Chaitra śuddha 13 Budhavāru Vṛishabha-laghnadalli muṇu tamda dehāragalu kula-pratishṭhe yāyittu || dānaśālege halli vayula gaddeya krayada maulya ga 70 kolāyaru hosa gadde gaiduda kke kottadu ga 50 ubhayam vechoha ga 120 kke ādāya śrīmaṇi-Chārūkīrtti-Paṇḍita-dēvaru gala śiṣhyaru Hanasogeya Ādi-Śrī-Avvagalu Bhujabali-Śrī-Avvagaliṇ ga 24 Basavapa [tṇa]da Anantamati-Avvagalu Nēmi-Śrī-Avvagaliṇ saṁdadu ga 24 Muddi-saṭṭiya Vijey[a]-Śrī-Avvagaliṇ saṁdadu ga 10 Maluganahaliya Ādyakkagaliṇ saṁ ga 12 Hāruva-saṭṭiya Vijeya-na-ṣaṭṭiriṇ ga 30 Kaṁṇaṇṭra Dēvarahma-ṣaṭṭiyariṇ ga 12 [A]saṁ[di]ya A[ra] sa (rest buried underground): (right side) [ll. 79 to 107 contain the three usual imprecatory verses beginning with *svadattlām paradattlām, dānapālanayōr* and *svadattlūddvigunam*]. I māḍida dharmmaṁ āchamīrārkkā-sthāyiyāgi naḍeyali yeṁdu barasida dharmma-śāsanakke maṁgala-mahā śrī śrī.

11

On a copper plate at Kaṭṭepura.

śubham astu. ||

namas tuṅga-śiraś-chumbi-chandra-chāmaru-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
vandē lilā-varāhasya daṁṣhtra-daṇḍa su pātu naḥ |
udhrutā mēdini yēna kalaṅkam iva yatra sā ||

svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varuṣhagalu 1615 neya Śrīmukha-nāma-saṁvatsa rada Pushya śu 12 lu Kāśyapa-gōtrada Āpastamba-sūtrada Bēlūra Kṛishṇappa-Nāyakara putra rāda Vēṇkaṭādrī-Nāyakara putrarāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtrada Āś[va]lāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagala putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage barisi kottu grāma-dāna-śāsana-kramav ent endare pūrvadalli śrīmad-rājādhirāja rājā-paramēśvara śrī-vīra-pratāpa śrī-vīra Kṛishṇa-Rāya-Dēva-mahārāyaravaru maṁma vṛid dha-pitāmaharāda sindhu-Gōvinda himakara-gandha dhaivalūka-Bhīma Maṇināgapura-varā dhīśvara baliyada sapṭāṅga-haraṇarāda Yara-Kṛishṇappa-Nāyakaraiyanavarige pālista Bēlūra śīmege saluva Arak-igōda valitada Tungi-nāda Nīrugunda-staladalli Koṇiganahallige pūrva Hēmāvatī-nadige dakehinada jamīnige paśchima Niluvāgilige vuttaravāda Kaṭṭepurada grāma Yippugalalege pūrvavāda Hirumanahalli sabā Kāśyapa-gōtrada Āpastamba-sūtrada Kṛishṇappa-Nāyakara putrarāda Vēṇkaṭādrī-Nāyakara putrarāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtra Āśvalāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagala putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage Kaṭṭepurada-grāma Hirumanahalli sabā yī tathā tithi Makara-saukramana-punya-kāladalli sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi kottēvāgi yī grāmakke saluva akshin-āgāni-nidhi-nikshēpa-jala-pūshāna-siddha-sūlhyangal-emba ashta-bhōga-svāmyavaṁnu āgu-māḍikondu niṁma santānā-parampar-āchandr-arka-sthāyigal-āgi dānādi-viṁimaya-vikrayagalige yōgyavāgi sukhadalli anubhavisikondu yihadu yendu Kāśyapa-gōtrada Āpastamba-sūtrada Kṛishṇappa-Nāyakara putrarāda Vēṇkaṭādrī-Nāyakara putra rāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtrada Āśvalāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagala putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage barisi kottu śāsana yidakke dharma-sākshigalu

āditya-chandrāv anilō naluś cha dyaur bhūmir āpō hṛidayam manaś cha |
abhaś cha rātrīś cha vubhē cha sandhyē dharmasya jānāti narasya vṛittan ||

dāna-pālanayōr madhyē dānāt śrēyō'nupālanam |
 dānāt-svargam avāpnōti pālanād achyutam padam ||
 svadattā dviguṇam punyam paradattānupālanam |
 paradattāpahārēṇa svadattam nishphalam bhavēt ||
 svadattā putrikā dhātṛi pitri-dattā sahōdarī |
 anya-dattā sva-mātā cha datta bhūmim parityajēt ||
 yēkaiva bhagini lōkē sarvēśhām ēva bhūbhujām |
 na bhōjyā na karagrāhyā vipradattā vasundharā ||

śrī-Kṛishṇa.

12

On a copper plate at Mahādevapura (Mercāra).

Linga-Rājendra-Vaḍeyaru

Vi

Koḍagina charamūrtigalāda Śidhalingappadavaru Śārvari-samvatsarada
 Kārtika-śudha 13 yu Mandavāradallu jīrṇōddāra māḍisiddu.

śrīmad rājādhirāja rāja-paramēśvara prahuḍa-paratāpa apratima-vīra-narapati Koḍa
 gina samsthānada śrī-ratna-simbhāsānārūḍharāgi prithvī- sāmājyā gaiyutt-idda Bhāradvāja-
 gōtrada Āśvalāyana-sūtrada Rukshabhānukādhyāya Vīra-Śaiva-matastar-āda Appājendra-
 Vaḍeyaravara putrarāda Linga-Rājendra-Vaḍeyaru—

namas tunga-śīrāś-chumbi-chandra-chāmara-chāravē |

trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||

svasti śrī-vijayābhudaya Kali-sanda 4881 ne varatamānakke salluva Vikāri-samvatsarada
 Māgha-bahula 10 yu Budhavāra divi galige 7½ ge Śivādhīnav-āddu—

yī Śivādhīnav-āguva tat-kāladallu yī Mahārājara garbhābdhi-sudhākāryamānarāda
 Vīra-Rājendra-Vaḍeyaru sannidhānadallu yiddu sat-karmavannu virachisi appane-prakāra
 Mahādevapuradallu kriya-samādhiyannu māḍisi dēvasthānavannu kaṭṭisi ā-samādhi-mōle
 Basavēśvara-dēvara-pratishtēyannu māḍisi Murige-sampradāyada-mathavannu kaṭṭisi sadā-
 kāladallu gaṇārādhane yī-dēvatārādhane vuddiśya yī-Mahādevapura-bhūmi Chikka-Harade
 Jambūru Bēlūru Basavanahalli grāmakke saha linga-mudre-śilā-pratishtēyannu māḍisi Nala-
 samvatsarada Chaitra-śudha 1 yu Bhārgavāradallu vappisi dāna-śāsanavannu baradu-kōṭṭu-
 yidhōyāgi jīrṇōddāra-āddu Śārvari-samvatsarada Kārtika-śudha 13 divasa prārambha
 Śubhakṛitu-samvatsarada Vaiśākha-śudha 10 Guruvārakke ākairu āgi-yidhe.

13

On a copper plate at the Abbi matha in Yaḍava-nād.

Murigi-svāmiyavara pādaka Mallikārjuna-svāmiya Pākōdu-Mahanta-svāmiyavara chara
 mūrttigalāda Śāntavīra-svāmiyavara charamūrttigalāda Abbi-mathada Niranjana-dēvara
 pādakke.

namas tunga-śīrāś-chumbi-chandra-chāmara-chāravē |

trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||

svasti śrī-vijayābhudaya-Śālivāhana-śaka-varuṣa 1718 ne vartamānakke salluva
 Nala-samvatsarada Chaitra śu 1 Bhārgavāradallu Śivagange-mēlana-gavi-simbhāsānārūḍhara-
 sāmpradāyastarāda Śidhapurada mathada svāmiyavara kara-kamala-sanjātarāda Vīra-Śaiva-
 matastar-āda śrīmad rājādhirāja rāja-paramēśvara prahuḍa-pratāpa vipratima-vīra-narapati

Koḍagina samsthānada śrī-ratna-simhāsanārūḍharāgi prithvī-sāmrājyam gaiyutt-iralu Bhāradvāja-gōtrada Āśvalāyana-sūtra Rukṣabhānukādhyāgalāda Appājendra-Vaḍeyaravara putrarāda Linga-Rājendra-Vaḍeyaravara putrarāda Vīra-Rājendra-Vaḍeyaravaru baradu vappista jirṇōddhārada dāna-śāsanada kramav-entendare—prāku Śālivāhana-śaka-varuṣa 1650 ne Kīlaka-samvatsarada Kārttika-śuddha 2 Budhavāradallu hire-ajjayanavarāda Dodḍa-Virappa-Vaḍeyaravaru Yaḍava-nāḍu Abbi-maṭhakke prāku nadadu-baruttidda grāma Hosalli-grāma vandu Jigattalli-grāma vandu vubhaya-grāma yeraḍu yidallade Dodḍa-Virūpākṣa-svāmiyavaru Maḍikērige chittaisalāgi pāda-vididu binnaha-māḍikonḍu āchan drārkavāgi dharma-barabēk-endu nūtanavāgi Abbi-maṭhakke biṭṭu koṭṭa grāma Bāchalli-grāma-vandakke kaṇḍāya ga 16 hadināru-varaha saha Hosalli-grāma 1 Jigattalli-grāma 1 Bāchalli-grāma 1 antu grāma 3 ra chatuś-śīme-yellekaṭṭinalli yiruva nidhi-nikṣhēpa-jala-taru-pāshāna-akṣhīna-āgāmi-siddha-sādhyangal-embā aṣṭa-bhōga-tēja-svāmya muntāda ā sakala-bhūmiyannu Śivārpaṭavāgi gaṇārādhaneyanu naḍisīkonḍu āchandrārkavāgi dharmavannu naḍista Śivapūjā-kāladallu āśīrvādada ślōka—

jāti-smaratvam prithvī-patitvam savubhāgya-lāvanyam atīva-rūpam |
tvad-bhakti vidyā paramāyur isṭam tvam daś cha mē Śankara janma-janmanī ||
yamba āśīrvādavannu māḍuttā-yirabēk-embadāgi baradu vapista jirṇōddhārada bhū-sāḍhanakke sākshigalu—

āditya chandrō anilō nalaś cha dyaur bhūvir āpō hṛdayam Yamas' cha |
ahō rātriś cha ubhayaś cha sandhyā dharmasya jānāti narasya vṛittah ||
svadattā dviguṇam puṇyam paradattānupālānam |
paradattāpahārēna svadattām niśphalam bhavēt ||
yamba bhū-sāḍhanakke appaṇe-prakūra Bhārgavāra baradāta khāsa-rahasyada Śambhaiya.
śrī Vi.

14

On a copper plate at Mahādēvapura (Mercūra).

śrīman mahā-Murigā-svāmigalavara charamūrttigalāda Koḍali-Mahanta-svāmigalavara charamūrttigalāda Śāntavīra-svāmīyavara pādakke—

namas tunga-śiraś-chuṇbi-chandra-chūnara-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||

svasti śrī-vijayābhūdaya-Śālivāhana-śaka-varuṣa 1718 ne vartamānakke salluva Nala-samvatsarada Chaitra-śuddha 1 Bhārgavāradallu Śivagange-mēlana-gavi-simhāsanārūḍhara-sāmpradāyastarāda Vīra-Śaiva-matastarāda Siddāpurada maṭhada paṭṭada-svāmiyavara kara-kamala-saujātarāda śrīmad rājādhirāja rāja-paramēśvara prahūda-pratāpa apratima-vīra-narapati Koḍagina samsthānada śrī-ratna-simhāsanārūḍharāgi prithvī-sāmrājyam gaiyutt-iralu Bhāradvāja-gōtrada Āś [va] lāyana-sūtrada Rukṣabhānukādhyāgalāda Appājendra-Vaḍeyaravara pavutrarāda Linga-Rājendra-Vaḍeyaravara garbhābdhi-sudhākarāyanūnarāda Vīra-Rājendra-Vaḍeyaravaru Śivārpanakke samarpisida dāna-śāsanada kramav-entendare—Mahādēvapurada maṭha yidakke svāmiyavaru chittaisalāgi sāsṭānga-praṇāpisi pāda-vididu āchandrārkavāgi dharma-barabēk-endu baradu vappisida vuttārada-bhūmi-vivara—Śivārpanada-bagye maṭhakke yī bhūmi bijavari bhaṭṭi 17kke beliyuva bhaṭṭi 700 maṭhakke niēlu-vechhada-bagye linga-mudro-śilā-pratishṭeyannu māḍisi biṭṭu koṭṭa grāmagaṇiinda baruva kaṇḍāyada vivara Chikka-Harade Jambūru grāmakke bija bhaṭṭi 43 kke kaṇḍāya 39 varaha prākina vuttāra yī grāmada pura-varga dēva-mānya bhūta-vuttāra saha bija bhaṭṭi 6½ ge 6½ varaha hōgalāgi śuddha-ninta-bhūmi bijavari bhaṭṭi 36½ varaha Yaḍava-nāḍu valittada

Thenka-nāḍu-maudege śērida Bēlūru Basavanahalli valagaṇa Gudugūru saha grāma 2 kke bijavari bhāṭṭi 50 kke kaṇḍāya 50 varalakke prākina vuttāra yī grāmada pura-varga dēva-mānya bhūta-vuttāra gavuḍ-umbali nāyi-maunu saha khaṇḍi ga 17½ ge kaṇḍāya 17½ hōgalāgi sūḍha nintadu bija bhāṭṭi 32½ ge kaṇḍāya 32½ varaha antu grāma 4 kke prākina vuttāra hōgalāgi sūddha-nintadu yī maṭhakke baruva kaṇḍāya 69 varaha bhatta bhāṭṭi 700 beḷeyu chavu-grāmadavara mundittu linga-mudre-śilā-pratishṭeyannu mādisi kottu yī tithiyallū pitrādisamasta-pitrigaligu akshaya-Śiva-lōka-prāpti-yāgabēku-yamba apēksheyinda bhū-sādhanavannu baradu vappistōvāgi yī grāmakke chavu-kāṭṭu-linga-mudre-śilā-pratishṭe-valagāda nidhi-nikshēpa-jala-taru-pāshāna-akshīna-āgāmi-siddha-sādhyanga!-emba ashta-bhōga-tēja-sānya muntāda ā sakala-bhūmiyannu Śivārpitavāgi gaṇārādhane yannu mādisikonḍu Śiva-pūjā-kāḷudallu āśīrvādada ślōka—

jāti-smaratvam prithvī-patitvam savubhāgya-lāvaṇyām atīva-rūpam |
 tvad-bhakti vidyā paramāyur ishtam tvam daś cha mē Śankara janma-janmani ||
 yamba āśīrvādāvanu māḷutta-yirabēk-embadāgi baradu vappista bhū-sādhanakke sākshigalu—
 āditya chandrō anilō nalaś cha dyaur bhūmir āpō hṛdayam Yamaś cha |
 ahaś cha rātriś chā vubhayaś chā sandhyā dharmasya jānāti narasya vṛttah ||
 svaduttā dviguṇam puṇyam paradattānupālanam |
 paradattāpahārōṇa svaduttam nishphalam bhavēt ||
 yamba bhū-sādhanakke sva-bastā vappitā —

śrī Vi.

15

On the throne.

Kali sandda 4909.

16

On a stone at Danagal.

Virājapurada maṭha.

Iva-samvatsarada Jēshṭha-śudha 5 rallu Chīlala Shāka-svāmigala virakta maṭṭa.

17

On copper plates in the Ōṃkāreśvara temple at Mercāra.

svasti śrī-vijayābhūdaya-Śālivāhana-śaka-varsha 1739 ney Īśvara-samvatsarada Jēshṭha-bahula-bidigeyu Bhānuvārakke Kali-dina 1796392 ne yī-śubha-divasadalli Chandra-vamśa-kshīra-pārūvāra-pārijātāyamānarāda Bhāradvāja-gōtra-sanjātarāda Āśvalāyana-sūtra Rik-śākhigalāda Vira-Śaiva-mata-dhurīna-pravīnarāda śrīmat-Koḍagu-samsthāna-samsthita-samānya Kshīranagara-madhya-paribhṛājāmāna-maṇi-gaṇa-khachita-chāru-sinhāsanārūḍharāda apratima - pratāpa - prakāśa - prahasita - mārtaṇḍa - maṇḍalarāda akhaṇḍākhaṇḍa¹-vaibhava-samētarāda sakala-digantarāla-vidyōttama-samāna-kīrti-prakhyātārāda s a m a s t a - prasasta-rājadharm-āvadharāṇa-Yudhishṭhīrārāda mahārāja-Appāji-Rājēndraravara putrarāda Linga-Rājēndra-Vaḍeyaravara putrarāda śrī-Linga-Rājēndra-Vaḍeyaravaru yī-lōkadalli sukruta-kriyegalaṇnu virachisidare iha-para-yeraḍaralliyū śāśvita-phala-bharitarāgi-yirabēku tat-kāraṇadinda mahattāda-punya-phala-pradāyakavāgi-yiruvanthā Śivalinga-pratishṭāpanātī kartavyav-endu chittadalli niśchaiśī tad-divasa-śubha-muhūrtadalli asadruśa śrī-kuśala-

¹ See No. 25.

manṭapādi-yukta rājakamalākar-ākhyā padmakarābhirāma nūtan-Ōmkārēśvara-dēvasthāna
vannu prārambhisi tad-ārabhya Vikrama-samvatsarada Chaitra-śuddha-dvādasiyu-Bhānuvā
rada-varige varusha 2 tingaḷu 9 dina 26 Kali-dina 1797421 ne yētadruśa su-divasadalli
aty-āścharyakavādanthāddannu sāmāgriyavāgi nirmiśi śrīkaravāgi-yiruvantha Ōmkārēśvara-
nāmaka-Śivalingavannu pratishṭāpisi santuṣṭa-chittarāddu hyāgandare śrīmaṇi-Chandra-
śēkharana parama-kṛipūnugraha-sāmāthyadinda sakala-manōratha-pradavāgi-yiruvantha
yēta-dēvatā-yatna Śivalinga-pratishṭāpana-u nirvigñadinda virachitav-āyitu yāru bhakti-
yinda śrī-Mahēśvarana bhajisuttārō avarige sarvatra-anikara-sādhyavāgi-yiruvantha śubha-
phala-u svayam-ēva sādhyav-āguttade yendu sarva-jana parijuānārthavāgi barasi-yiruvantha
śāsana || śubham astu ||

antu varusha 1 kke Ōmkārēśvara-Gaṇādhiśvara-Kumārēśvara-śrī-Nandīśvara-dēvarige
saha āchandrārkaavāgi śāśvitadinda naḍadu-barataḷka-bagye nitya-kaṭṭe amṛita-padi nandā-
dīpa viśēsha-kaṭṭe pancha-parva sambalagāra-janakke saha appaṇe koḍisi yiruva Kaṇṭhīrāyi
1221 vandu-sāvira-yinnūra-yippatt-onduravarahakke h a n d i n d a jiniśi-jauḷi-muntādarinda
uttāravannu dharma-sangrahadabaḷka-bagye aramane-divān-kachēri-hastāntradinda prati-samvat
saradallu koḍisi-kottu sēvārthavāgi v i n i y o g a k k - e n d u nēmisi-yiruvanthavarinda kāla-
trayadallu śāstra-prakāra dēvatā-sēveyaunu sāṅgavāgi māḍisutta dinam-prati vichārisikondu
varuṣam-prati yi-dēvasthānada lekka-pakka-muntāddannu jaḍti-tegaḍukollutta-baruvadāgi
yamba tastiku-nirūpakke appaṇe-prakāra Kali-varsha 4922 ne Vikrama-samvatsarada nija-
Jēshṭha tārīku 22 ne Bhānuvāru ||

śrī-Linga-Rājendra-Vaḍeyaravaru ||

18

On a stone at Kibbēḷṭa.

Kara-samvatsarada Kārtika-ba 1 rallu Channaina guru-u Rājaiyyanavara t a m m a n a
kumāru Channa Mallikārjuna-dēvarige dūpa-dīpa-ārādhanage Vi || Vaḍeyara namaskāra-māḍi
kottā vivara udeya-kāladalli stāpane-māḍiddu.

19

On a stone at Iggoḍḷu.

. de ka baḷa 1 neyallu Vīra-Vaḍeyaru Hālēri Mamadai-arasiṇavara
k u v a r a vīriyadalli māḍida bhakti-tāmbra [Hālēri]-bhūmiya Aigaḷa-maṭhakke.

20

On a stone at Danugal.

śrīmatu Khara-nāma-samvatsarada Āsvīja-śuddha 10 rallu Yeḍatore-m a ṭ ṭ a d a Sidda-
linga-svāmiyarige.

21

On a stone at Mayamudi.

śrī-Gaṅgādhara-dēvaru.

Vīra-Rājendra-Vaḍeyaravaru.

22

On a stone at Irpi.

Śalivāhana-śaka-varsha 1763 ne Śārvari-samvatsaradallu Kiggattu-hattu-nādu raihitaru tamma-bhaktiyinda Lakshmanatirthada-bali yiruva Irpina Rāmēśvara-dēvara dēvastana-vannu jīrnōddāra mādisi yiddāre.

23

On a stone at Mahādēvapuru (Mercāra).

śrī-Murigā-svāmigalavara charamūrttigalāda Śāntavīra - svāmiyavara kara-kamala-sanjanitarāda Sōmaśekhara-Śivayōgīśvararu Kali sanda 4648 ne Śōbhanakṛitu-samvatsarada Kārttika-śuddha-bidigeyu Guruvāra Rōhini-nakshatra prātaḥkāla gaṇṭe 7 ra vaḷage yi-gaddigo-mēle kalaśa-sthāpane-mādisiddu.

24

On a stone at the old village site of Gaṇagūr in Bettiyatt-nād.

. svasti śrī-vijayābhyudaya-Śalivāhana-śaka-varusha 1519 ne ya Hēvilamba-samvatsarada Āśvayūja-śu 5 Bhaumavāra gōtrada Āśvalāyana-sūtrada Ruk-śākhe [Nanjarāya] paṭṭanada Śrīkanṭha-Rājayana putrarāda Rudraganangalu ravarige Gaṇagūru maha ngalu tamma tande-tāyi pitrugalige Kailāsa-padavi āgali yendu kōṭṭa bhāmi-dāna kōṭṭa-gramakke āvan alipidare tande-tayi Nanjarāyapaṭṭanada śrī

25

On a stone slab in the wall of the Commissioner's Office, Mercāra

VI

Maharaja Veer Rajender Wadeer ¹

svasti śrī-jayābhyudaya-Śalivāhana-śaka-varsha 1743 ne Ishu-samvatsarada Pālguna-śuddha 11 yu Bhānuvārakke Kali-dina 1798128 ne yi-śubha-divasadalī Indu-vamśa-kshīra-pārāvāra-pārijātāyamānarāda Bhāradvāja-gōtra-saṅjatarāda Āśvalāyana-sūtra-Rik-śākhigalāda Vīra-Śaiva-mata-dhūriṇa-pravīṇarāda śrīmat-K o ḍ a g u-samsthāna-samsthitānavadhya-Kshīranagara-madhya p a r i b h r ā j a m ā n a-muṇi-gaṇa-khachita-chāru-simhāsanārūḍharāda apratima-pratāpa-prakāśa-p r a h a s i t a-mārttaṇḍa-maṇḍalarāda akhaṇḍalākhaṇḍa-vaibhava-samētarāda sakula-dig-antarāla vidyōttamāna-kīrtti-prakyātarāda samasta-prasasta-rājadharm-āvadharana-Yudhisṭhīrarāda mahārāja-Linga-R ā j ē n d r a - V a ḍ e y a r a putrarāda Linga-Rājendra-Vaḍeyaravara putrarāda śrī-Vīra-Rājendra-V a ḍ e y a r a v a r u sad-dharma-sūlā-sucharyadinda prithvī-sāmrajyam geyutta anugāladallu Mahādēva-dhyāna-pararāgi irut-iruva tad-anantara sva-dēśadallu varanagalu mitimīri mānavaru t a m m a u d a r a - pōshan-ārthavāgi rachisi-iruvanthā phala-pairugalannu karaḍu-māḍiddarindalu pāntha-j a n a r a n n u himse-gaidarindalu bhavan-ōpadrava-golisiddarinda saha i n t a p p a - bhādhegalinda nistarisalārev-endu prajegalu binnaisalāgi duṣṭa-nigrāha-śiṣṭa-paripālāne yesaguvanthāddu rājadharmav-endu chittadallu avadharisi y i d a n n u parihaṛisatakka-sāmarthyavannu karuṇicabōk-enta

¹ In English capital letters.

Gaurīdhavanige prārthisalāgi tat-Sāmba-Śankarana parama-kripānugraha-sahāyav-āda-kāraṇa tad-dinad-ārabhya Tārana-samvatsarada Chaitra-ba 12 yu Chandravāra-paryanta varuṣba 2 tingalu 1 dina 25 kke Kali-dina 1798913 ētādṛiśa-divasada-valage a r a u y a-inadhyadalli aitaruva-matta-gajagaḷa samūhakke tad-vāhanāḷankāra-yuktadim chittaisi kauṭhīraṇavol paḍi-paṭṭi gajagaḷ-embā ucheharanege nānnuḍi-kāṇipante aja-sadṛiśam gaidu sva-sāmarthyada bhuja-bala-parākramadinda vidha-vidhadallu virāma-gaḍa-kunjaragaḷu appaṇe-prakāra paṭu-bhaṭaru sa-jīvadinda kaisere-ḥiḍida dantigalu saha gaṇane-yasht-ēndare Chitrabhānu-samvatsarada Āshāḍha-ba 10 lu Nanjarāyapaṭṭaṇa-tālōkinalli layavāda-āne 6 kaisere-ḥiḍida-āne 9 Śrāvāṇa-ba 3 llu sadari-tālōkinalli layavāda-āne 42 kaisere-ḥiḍida-āne 22 adhika-Āśvayuja-śuddha 5 llu sadari-tālōkinalli Uluguli-Mūdigēri-nāḍinalli saha layavāda-āne 47 kaisere-ḥiḍida-āne 15 i śuddha 11 lu Nanjarāyapaṭṭaṇada-tālōkinalli Horūru-Nūrokkalunāḍinalli Uluguli-Mūdigēri-nāḍinalli saha layavāda-āne 34 kaisere-ḥiḍida-āne 6 nija-Āśvayuja-śuddha 11 lu Nanjarāyapaṭṭaṇada-tālōkinalli layavāda-āne 20 kaisere-ḥiḍida-āne 6 Svabhānu-samvatsarada nija-Chaitra śuddha 5 lu Kodagu-Śrīrangapaṭṭaṇadalli layavāda-āne 4 kaisere-ḥiḍida-āne 18 Vaiśākha-śuddha 3 llu Beṭṭiyatta-nāḍinalli Channanakōṭeyallu saha layavāda-āne 21 kaisere-ḥiḍida-āne 41 Tārana-samvatsarada Chaitra-ba 12 llu Kiggattu-nāḍinallu layavāda-āne 10 kaisere-ḥiḍida-āne 40 yitara-trimśad-dinadallu layavāda-āne 49 kaisere-ḥiḍida-āne 24 antu aṣṭa-trimśad-divasakke sva-hastadinda layavāda-āne 233 paṭu-bhaṭaru appaṇe-prakāra prāṇa-yuktavāgi pāṇi-grahāṇav-esagida-āne 181 ubhayam gaja 414 i-teradallu sakala-manōratha-prada-āḷalāgi vismaya-paṭṭaddu hyāge andare vipinagaḷallu adri-samānvitav-āda kari-samūhavu dinakaranannu mēgha-jāla-mutthva tegadante bhōrguḍi sūtā gamisal-āgi sīḍilin-ōpādi-yiruvanthā sapta-rehitāstra-āyudhagaḷinda tat-kṣaṇadallu nigrahisidantīhaddu sthūlōnnatav-āgiruvantha mada-gajagaḷannu mūṣhikan-ante bhāvisi manujaru prāṇa-samētavāgi parigrahisī-iruvantha atyūścharya.

26

On a stone at Chērala-Sirimangala (Horūr-Mūḍigeri-nād), lying in Bhaktanakōṭe in the Minakolli forest.

śrīmatu Śālivāhana-śaka-varuṣa 1466 neya Krōdhi-samvatsarada Chaitra-śu 11ṭhū śrīman mahā-maṇḍalēśvara Chaṅgāḷva-Śrīkaṁtharasugaḷu Liṅgaṁṇ-odēru-dēvarige Bagutanakōṭege salluva bhūmiyanu sarvamānyavāgi kōṭṭaru yī kōḍageyan alupidavaru raurava-narakadalli yiruvāru.

27

On a vīrakal at Herūr (same nād), lying in paisūri land, Survey No. 561.

. haraha be leya Māchiga . . rānega
 svasti śrīmatu . . Munivarādityam nahō . . uliya Hērūra etti kattisidake
 dha magam Herūra kō . . . karambhaga handala . . . mudēvala ma
 negardda . . . nahana arasa . . . eṇḍala mannaṇe sū munna nela .
 vandu huṭṭidam niba isuva . . . lḍa Herūra Ālapa yidam
 Chaṅgāluva alankarisida . . . Munivarāditya Malala . . karaśi va
 . . baḍaladu pattana-svāmiya sē . . . ya kouḍu hosa mu kāvaka . . .
 ga oppiga meraba kaṭi .

28

*On a virakal at Andagōve-Kallūr (same nād) in Basavēśvara-dēva's jōḍi land,
Survey No. 89.*

svasti Śaka 866 Krōdhi-samvatsara ma talo gaḍisi satta
ātana santati kōṭṭa hāra para koṇḍa
sali ram Gange kavileyā alida Brahmatti Būchagan abbā
tana ma parōksha-vinayava ma ḡisida baredam Bavanayya.

29

On a pillar of the Ayyappa temple on the Kunda hill (Beṭṭiyatt-nād).

śrī īśvara-prasannanāgi Beṭṭiyattu-nāḍu Kundada-beṭṭada
mēle nelasiruva Mahādēvara śilāmayavāda purāṇa-guḍiyannu nava-nettavāgi Śivālayadallu
jīrṇōdhāra-māḍuvadukka yī-nāḍu Takka-mokastarū ādiyāgi sarvē-janaru mattu Anūmati-nāḍu
Kakkēri-grūnada Takka-mokastarū saha anūmati-paṭṭu Śalivāhana-śakābda-varuṣa 1776 kko
Kali-varuṣa 4955 ne Ānanda-nāma-samvatsarada Tulā-māsa 18 ne Kārtika-śuddha 15
Guruvārakke Kali-sanda-dina 1810060 dina sanda-śubha-mūrtadali prārambhisida yī-mahā-
sthala jīrṇōdhāradallu Manēppandra Īśvarārpitav-ēndu māulya-kōṭṭu sēva-
māḍida janara vivara Kaṇḍoya-rāvuta tadālūra māḍisida . .
sāya māḍidavaru śāṇabhāguru Brāhmaṇa-Veṅkapaṇi śubhēdāru Koḷandēra-Mudaiya pāru
pātyagūru Manēppandra-Puchaiya bāgilu-nilake sāya māḍisida Koḷandēra-Mēdaiya dēvara
pāṇivāta terekala meṭukela saha sāya māḍidu Sanvandra-Bōlaiya Maṇiṇḍo-Timmaiya-gavuda
Chinnē-gaḍana Chaṇṇappa Nandīśvarana prasannakke sāya māḍidu Kunda-grūnada jahāgi-
radār Hayūṭṭa-Kāna-sūbi yī-mēre sarvē-janaru kūḍi jīrṇōddhāra-māḍida yī-Śivālayada
kelasu Paingāla-nāma-samvatsarada Vuisākha-śuddha 15 Śukravāra śubha-muhūrtadalu yī-
Śivānugrahadinda pūraisidhe yī-sēva-māḍidavarigo yihaduli saukhya paradali
mukti.

30

On a stone at Nallūr (Hallugattū-nād) in a hill west of Tīlaramāḍu Mādayya's house.

. Kodangāla e maga dīle āḍade mēndu yati-
varargg-ellam sādāradi Biliya-sōṭṭiyā-pāḍadol eṇagi tāḷidad ī-sura-kīrtti bhadrū astu Jina-
sasanāya śrīman Maduvanga-nāḍa dora Kiviriya-Ayyangal Chāṅgaḷada basadiyoḷ pauneradam
nōntu muḍipidan avara makkaḷ Bākiyu Bukiya niḡisidar.

31

On a stone on the tank bund at the same village, Survey No. 117, near Tīlaramāḍu's house.

bhadrū bhūyāj Jinēndrāṇām śāsana-yāgha-nāśinē |
ku-tīrtha-dhvānta-sanghāta-prabhinna-ghana-bhāuvē ||

svasti śrī.

pa dhanam paratra-hita-kāraṇakam paramōpakāraṇakam |
kude ta tāḷi yatiga matiga bhayā dantama. . |
tāḍeyade mukṭiyam paḍoven endu vichārisi bandhu-varggava |
biḷisi samādhiam paḍedud elliyum aṇṇaḷ Jakkīyabbeya ||

Kastūri-bhaṭṭāragge avara śrāvaki Chandiyabbe-gāvunḍi yara mantraki
Jakkīyabbe saṇyasanam geḷḍu muḍipidaḷ || ākeya gaṇḍa parama-śrāvaka Eḍayya mangalam.

•

(3rd side) gurugaḷ siddhānta-tatva-prakaṭana-paṭugaḷ Pushpasēna-vratīmndrar | vvara-saṅghan Nandi-saṅgham Draviḷa-gaṇa ma[hĀ]ruṅguḷ āmnāya-nātham[|]param-ārhanthy-ādiratna-traya-sakaḷa-mahā-śubda-śāstr-āgamādi sthira-śaṭ-tarka-praviṇar vratipati-Guṇasēn-āryyar āryya-praṇōtar||

35

On a second stone at the same place.

(1st side) Dharmma-setti baredam svasti Śaka-varsha 980 tteneya Vilāmbi-saṁvatsarada uttarāyana-saṁkrānti-yamdu śrī-Rājēndra-Koṁgāḷvan tammyayam mādisida basadige koṭṭa Hāruvanahalli Arakanahalli (2nd side) Nidutada-gōḷaḷ khaṇḍugam 3 ke Sakuniyu olageṇeyum khaṇḍuga [3] Hēnellūra bhūmi khaṇḍugam 10 omdu gāṇad eṇṇo (3rd side) Kāṅṇōḍahalli haṁgula [b]āni khaṇḍugam 10 Hunisodāṅu khaṇḍugam 10 Gaṇapati gōḷalu khaṇḍugam 3 Asagavoḷe khaṇḍugam 4 (4th side) śrī-Rājādhirāja-Koṁgāḷvan abbe Pōchabbarasiyar ttamma gurugaḷu Draviḷa-gaṇada Nandi-saṅghad Aruṅgaḷ-ānvayada Guṇasēna-paṇḍita-dēvargge mādisi dhārā-pūrvvakam koṭṭaru || svadattam paradattam vā yō harēti vasundharā[m] shasṭhār vvarsha-sahasrāṇ[i] viśṭāyāṁ jāyatō kriṁih ||

36

On a third stone at the same place.

. ya nidhi Satyā la Dēvi bhūtaḷa
vinirgata lōkya-vikhyāte yaṇa mōkshade varṇṇa
. ydāmulam panida māli n urvviḷpāla bhūta .
. barasida kārūṇiy odava na vachana kāya vaddiga tullina
yambant ire sa ta divija lōka || kham Prithuvi-Koṁgāḷvan
arasi

37

On the north wall of the same Pārśvanātha basti.

svasti śrī-Rājādhirāja-Koṁgāḷvan abbe Pōchabbarasiyar Draviḷa-gaṇada Nandi-saṅghad Aruṅgaḷ-ānvayada Guṇasēna-paṇḍita-dēvara guḍḍi mādisida basadi mangala mahā.

38

On the basement of the same basti.

svasti śrī-Rājēndra-Chōḷa-Koṁgāḷvana putra śrī-Rā[jādhirāja]-Koṁgāḷva
vāsa-sthānamam tamma gurugaḷ Tivūḷa-gaṇad Aruṅgaḷ-ānvayada Nandi-saṅghada Guṇasēna-paṇḍita-dēvargge dhārā-pūrvvakam koṭṭam mangala mahā śrī śrī.

39

On a stone near the Chandraṇātha basti in the same basti.

svasti śrī Śaka-varsha 1313 neya Pra[mō]dōta-saṁvatsarada Vaiśākha-su 3 Bhāna vāradallu śrī-Mūla-saṁgha Dēsi-gaṇa Pustaka-gaḥchada Koṇḍakumḍ-ānvayar

Āryya-Śubhēndu kaṁda Vija[ya]kīrtti-dēvara priya-śiṣhyar-appa Bāhubali-dēvaru
 I-stānamam paḍad uddharsidaru śrī-Rājā[dbirājānu] Koṁgālva-Rugmiṇi-Dēviya dēviya
 dēhārada Vijaya-dēvara dvārā nele niṁd aṁdu sva janani . . ta putra ā-Pōchab
 barasige puṇyārtthavāgi pratishṭheyam māḍsi aṅga-raṅga-bhōga biṭṭa ūru Anilavādiya
 Nulabihalliyam Nāḍudaraśinahalli Mullūra Hāruvahallie sīme mūḍa Hariva-halla temka
 Badanaguttiga . . badagan agala naṭṭa kallu paḷuva beṭṭa-badagaṇa agala Kārāgōḍa
 halliya sīme mūḍa Nellyahāli naṭṭa kallu temka beṭṭada kone harigala badaga kere ēri
 Iśānya naṭṭa kallu Mullūra gaddo gaḷegula vōni kha 1 . . digereya kelage kha 2 āgaḷ ottu
 ko 10 . kina gōḍalu . . ko 10 gāla kha 1 Kōḍagōḍalu [kha] 2 Abba-gadde
 ko 10 Lōke-gadde ko 10 nāgasampage-gadde kha 1 bō[ḷa]-gadde
 kha 1 ko-ālada-kōḍi kha 1 ko 10 asugavakki kha 1 kō . . siku kha 1 Niḍitada gōḍalu
 kha 3 Myaṇusadalli kha 1 ko [10] Honnēdēviya saraṇa gōḍalu kha 1 Hemmanūra bhūmi
 kha 2 aṁdu gāṇad eṇṇe biṭṭadu āchandrārkkam sarvva-janānandar dikṣatoya paṭṭa ṭṭi
 pravarttiṣeyāge Vira-Hariharōrvviśa palavara kādi nāya-maṇe-vokkara-kāva śaraṇagata-
 vajra-paṁjara samkha-chakra-gajadūra¹-bhṛitya Gōṁkū-Raḷḷi-nāyakago Guṇḍappa-
 dandanāykaru kurittu Mullu-nāḍam kuḍuvantar-ādar svabhāvārtthavāgi Siddha-gauḍa
 prajagaḷa karekoṁḍu Aṁṇā-dēviya Kumāranahalliya Bhīmāpuram eṁdu pesar-ittu chatu-
 sīmeya kallu naṭṭu dhārā-pūrvvakavāgi koḷṭarū || Kārāgōḍam A[mṇā]ṅgapurav eṁdu
 pesaran ittu dhārā-pūrvvakavāgi Pārśvanātham ittarū || [Ki]ratyadugakko dānaśāle
 gōmāle Jayamālapuriyalli gadde kha 3 || Gaṇapati gōḍalu kha 3 Huniscāru kha 1 eḷutt
 Ārjuna śāsanam || śrī I dharmava alipidavaru paṣu sisu hēṇṇu guru ivara kōti [ko]ṁda
 pāpadali hōharu handiya timbaru.

40

On a stone near the maṇṭapa in front of the Chandranātha basti.

svasti śrī Śaka-varsha 1138 ne Dhātu-samvatsarada Jeshṭha śu 15 Man . . . vāradallu
 Imnadi-A . . . ya-Rāya kākāchāryyar appa Vidyādhara-Bāchidēv-arasaru muḍipi .

41

On the footprint stone in front of the Śāntīśvara basti, in the same basti.

Guṇasēna-paṇḍitasya gurōḥ Pushpasēna-siddhānta-dēvasya śrī pādaiṁ.

42

On a stone in the north-west angle of the enclosure of the same basti.

svasti śrī-Guṇasēna-paṇḍita-dēvar agaliṣida Nāga-vāvi nakarada dharmā.

(Figure of a cobra)

43

On a vīrakal on the tank bund of the same village.

śrī Śaka-varsha 999 neya Piṅgaḷa-samvatsara
 . . śrī-Rājēndra-Chōḷa-Koṁgālvam rājyam geyyutt i ātana paṭṭad-arasi
 Padmala-Dēvi sattu nipa kāvaradindam tānum tanna peṇḍa.

¹ No doubt a mistake for gaḷādhara.

44

On a stone at the same place.

Uttama-Chōla-Setti sa . . . bāleya khalgadindam tale
gaḍisi sattam

45

At the same village, on a virakal in Virarāja-gauḍa's threshing-floor.

(First section) Ōm namaḥ || svasti samasta-prasasti-[sa]hitam maṇḍalika-Nārāyaṇanum
Maleya-bemkoṇḍa-gaṇḍanum śa ra]nāgatavajra-paṇjararum appa śrī-Harihara-Dēva-
Chōla-Dēvara rājya adu [Du]rmukhi-samvatsarada Chai (Second section) tra-śuddha
paṇchanī Sōmavārad adu Mullūra kōṭege Beluhu-nādu Goddumbādi Mulivarāditya-
nāda Mallikārjjuna Nidita Menasa modalāgi nāḍ-ella nerad ettibaṇdu mutti kōṭeya hattisida
alli Boppa-gauḍiya Malleya Mullūra kōṭeya kādu aṭi hoy (Third section) du vaṇkai
dhāradolage biddanu biddalligey ātange vīra-sōseyāgi Māsavi-mukhyavāgi ūra mūnūḥ ālu
nerad-irldu Mullūra gaddeyolage Mākovoya manūolage gadde 3 Hidiḷegallali gadde 5 yimṭ
eṇṭu ga[d]de Boppa-gauḍiya Mālaiya Mādaiyanavaru hosamāni-keḇo su (round the stone)
hita ga 9 kke Māsavi ūru neradu avarige sarvvā-bādhā-parihāravāgi māḍidaru ī-mariyāde
lēśōḍem baṇḍadu || I-kalla Kōgolaliya Bāchūelāriya maga Bairōji māḍi[da] kal[ḷ]u
śrī Kopāṇa-tīrtthada sēnabōva Sātaiya ī-śāsanada akharava bareḍa maṇḡala mahā śrī śrī śrī.

46

On a stone at Mālambi (same hōbli), near the old village-site.

svasti Sūryyānvaya-surataru-stambhāyamāna Chōla-kula-gughana-gabhastimālī sakala-
jana - durita - haraṇa - nipuna - Kavēra - kanyakū-sakhīyamāna Chōla-mahā-mahīpati śrī-
ManiRājakēsarivarmanu-Permmānāḍigaḷ jaṇge Panasogeya kālegadal oṭṭi keydam neḇid ikku
barēn endu ātanān¹ adahidar ssattar endu piriduṇ kārūnyudinda² paṭṭava kaṭṭi nāda
kuḷug endu Paṭṭhavan - mārāyargg aṭṭal ātan Kshatriya - sikhāmaṇi- Kongālvan endu
paṭṭavam kaṭṭi Mālavviyan ittar idarkke gāvūṇḍa-Rāchammana vaṇśanū sākshi
Kaṇṇavaṇḡalada Aditya-gāvūṇḍanum . galaniya Nanniya Mēruvum Kelane,
cha-gāvūṇḍanum Nallūr Eḇeyāṇḡa-gāvūṇḍa Ilūr-nūḍe Kel-nāḍe poḇag endu nuḍiyal
kā. (the rest is effaced).

47

On another stone at the same place.

Dhātu-samvatsarada Āsvija-śudha 5 lū śrīmatu-Vem[ka]ṭṭātri-Nāyakara Krushnappa-
Nāyakarru Mālambi-Rāche-gauḍage pālisi koṇḍadu [ka]ṇḍāya ga 12 hamneradu varahamnu
pālisi koṇḍadu idhēve.

48

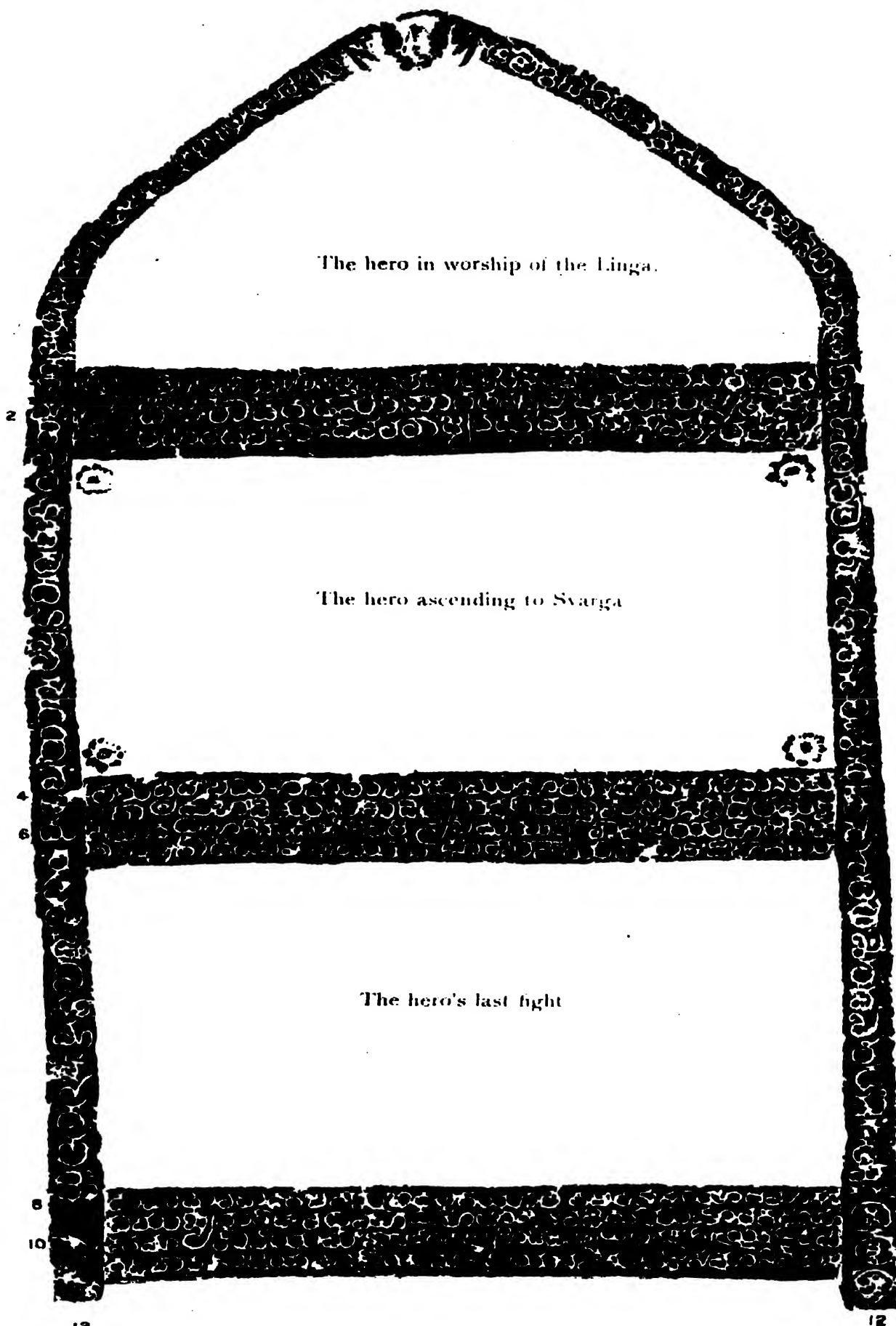
On a stone at Mesana (same hōbli), in the trench of the fort ruins.

svasti śrī-Koṇḡālva rājyam ge-e Komārayan Sundara edo tuḡu koḷe
kaṭṭistaralli n ā-hāra turuhāran oṭṭi sāmantara da
Koṇḡā Gōkipayana Māra vūrā ppattī koṭṭa daḍida sēniyara

(Images of Sundaran and Komāran, with the names attached.)

¹ The first *na* is inserted below the line, with a cross above to show where it should come.

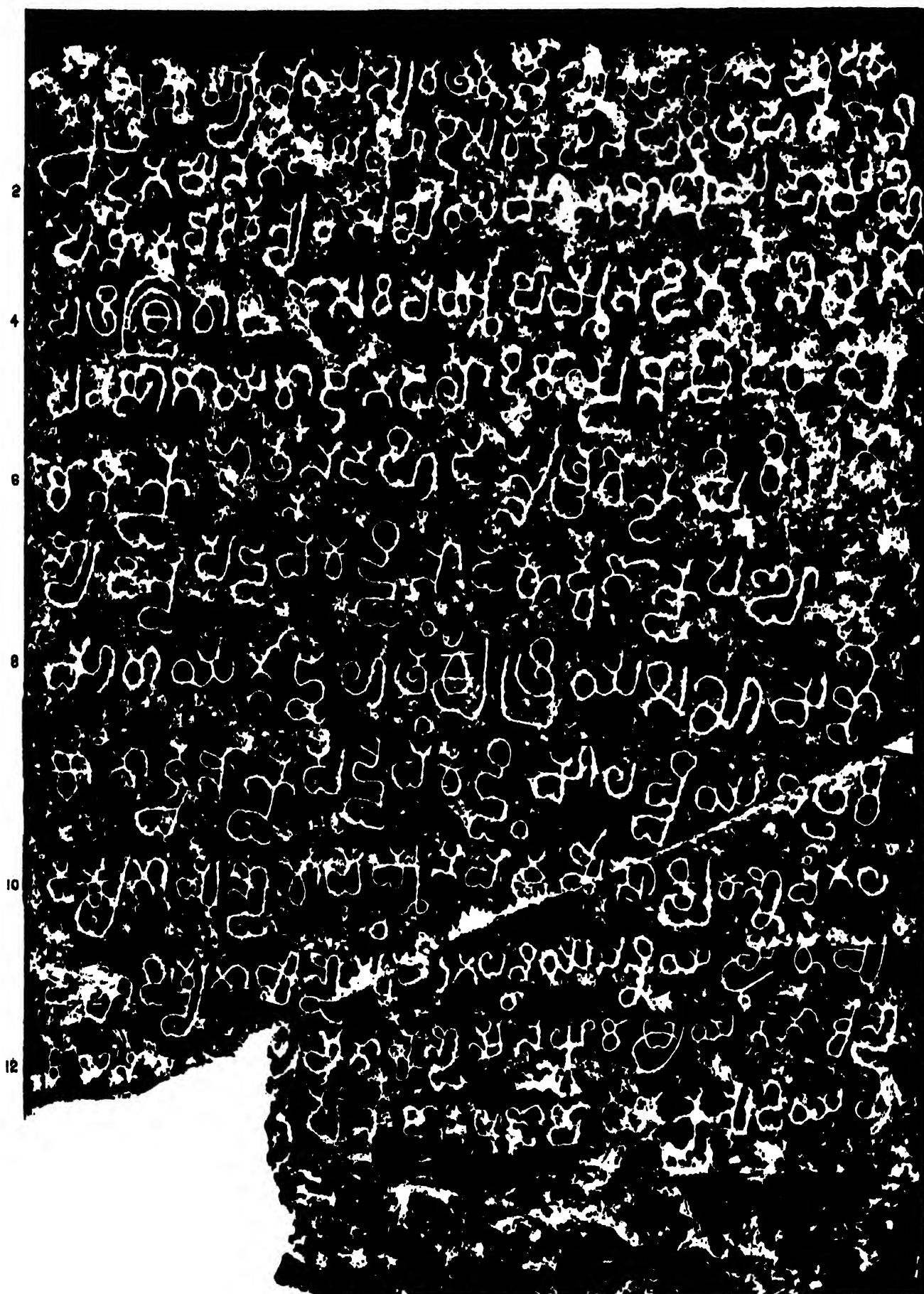
² *ru* is below the line, at the end.



12

12

No. 46.—The Malambi stone of the time of Rajakesarivarma Permanadigal.



49

On a stone at Hosahalli (same hōbli), near Paniyālada-kotte.

(One line and a half at the top, beginning *svasti*, is illegible except for a letter here and there. It is perhaps a subsequent addition.)

svasti Śaka-varsha 993 neya Sādhārāṇa-samvatsarada Chaitra-māsada amavāse yaṁdu śrīmad-Rājendra-Prithuvi-Koṁgālvam Sulligōdina Gauratiya-keṛeya kelagana makke mūḍana haḍuvana gōda bālagāgi ayvattu-khaḍuga biḍa bhūmiyam Hoshavalli-Vīra-Siddhōśvara-dēvarggaṁ archchanā-bhōgakkam dhārā-pūrvvakam biṭṭam Rājavallabha-setti keṛege kotta gadyāṇam 40 aḍavalam gadyāṇam 1½ tappidaṁ kavileyan alidaṁ svadattam paradataṁ vā yō hareta vasundharām shashṭi vva[rsha sahasraṇi viśiṭṭāyām jāyatē krinīḥ].

50

On a stone at the same village, in the paddy field near Timmayyana-kere.

svasti Śaka-varsha 993 ne . . . Sādhārāṇa-samvatsarada Chaitra-māsada amavāsi yaṁdu śrī-Rājendra-Prithuva-Koṁgālvā rājyam geyutt-ire Hoshavalli Vīra-Siddhōśvara-mahā dēvargge Posavalliya Nīra-gāvundana keyyal ponnare kottu manṇare konḍu pattu-khaḍuveya aḍavalam kottam tappidaṁ kavileyan alidaṁ.

51

At Doḍḍa-Malate (same hōbli), on the sluice of Honnammana-kere.

śrīmatu Pārthiva-samvatsarada Phālguna-śu 10 Guruvāra Annadāni-arasiṁvaru yitūba kattiṣidaru kaṭṭavaru Venkataiya Malaiyya Bomarasaina baraha Basalinga-devaru Nanna-gauḍana kālādali ayitu.

52

On a stone at Ganagūr (same hōbli), near the village entrance.

. rada Vaiśākha-śu 10 Mangalavārad-andu tenka-Gunda-nāḍ-eppattakkam kārūyam geydu rtoḍe gaṇḍ illadirdade hemṇige hemmu-makkalige saluvudu ī dharanava tappa-nadadam pāpa Naraka biḍa Gangeya taḍiyalu kavileyam Brāhmanapaṇa vāṁ konda Brāhmatiyam koṇḍa śrīman-mahā-pradhāna Paḍivala-Bāman-marājana putra Heggade-Nākana barada mangala mahā śrī damatta-vesa
. Vajjaragūḷa Bayala-nāḍa Baṁmoja geyda śāsana.

53

On another stone at the same place.

. prithivī-rājyam geyutt-ire tā iva
. daṇḍanāya kaṁ iṇṭ anibaru mukhya ku-nāḍ-eppattakkam āya
daya Vodeyappa Honnapaya haṇa kāṇike sa biṭṭam sarvvaya
Manumatha-samvatsarada Jōshṭa Śukra vārad andu āya dāya saba
. va kārūyam geydd Koṁgālvā-Dēva ||

54

On a stone at Gōṇi Marūr (same hōbli), near a Keuchurūḷa tree.

. mattiya ga keṛeya kelage gadde gaṇṇu Dēvi-geṛeya kelage
gade gaṇṇu āra ko 1½ Māvina-makkivolage ko antu ga 4 beddalu vūru-mūḍana-
vōṇiyim badagana-kade erad ara beddale kōpa vōṇṇangi tale metti sale konḍu Gōpāla-
Dēvana daṇḍina kāṇike māne vāṇa solage biṭi yim iṣṭu sarvvamanayavagi sva-ruchiyinda
kottaru yint appudakke ā-Malli-Dēva-Haribara-Dēvarasar-oppa—śrī Chenna-Sadaśiva.

55

On another stone at the same place.

(*The first part is gone*). . . . Dēvarasaru prithvī-rājyaṃ geyutt-irddali Yadavu-nāḍa Chatta badiya gadiya kālegada bavaradali Chikkeya-Nāyaka bidd-andu Chikkeya-Nāyakana makka lige ā Malli-Dēvarasaru Harihara-Dēvarasaru Tenka-nāḍa samasta. . . .

56

On a stone at Doddla Kanagālu (same hōbli), in the Gauda's field.

śrī-Mūla-sangha Dēśiya-gaṇa Pustaka-gachchha Koṇḍakund-anvaya Ingulēśvarada-baliya . . . Śubhachandra-dēvara priyāgra-śiṣhyarum-appa Prabhachandra-dēvara nisidhi Tūraṇa-saṃvatsara Chaitra-śudha-panchamī Śukravārad-andu muktar ādaru.

57

On a stone at Yadūr (Yadava-nūd), in the Suggidēva temple.

svasti Sakha-varsha 1017 neya Yuva-saṃvatsarada Srāvaṇa-māsada sudi-bidige Ādivārad-andu śrīmanu-mahā-maṇḍalēśvara Tripurādhīśvara Balindru-kula-kamaḷa-mārttaṇḍa Chaturmukha-gaṇḍa saraṇāgata-vajra-paṇjara vairi-gaja-kēsari baliyara-Bhūma saṃgrāma-Rāma Malepara-naṇḍana-vanaiṃ saṃstutya-vandi-janaṃ pura-maṇḍala-sūkekāga ayyan-aṇṇakāga Śiva-pāda-sēkharaiṃ śatya-ratnākaraṃ ripu-hrīdeya-karkkasam aras-aṇṇa-rakkasam aṇṇka-nāmaḷai-mukhyam-appa Duddharasam Hiṭṭeyarasamga[m] Jūmjala-Dēvigam putti atula-baḷa-parākramaṇ-āgi nava-yauvan-ārūḍhanam vijaya-Lakshmī-kāntanum-āgi Maleyam pratipālisi ripugaḷam bedagi beṃkonḍu kōṭegaḷam nirdhātisi virāvatāraṇam Kaliyug[ām] (*on the back*) tekaṃ Saṃbhatā-nāḷumam Pākuvāḍiyum modal āgi pratipālisiy āḷḍu padinaydu-kudureyu ayyattu-leṇkarum innūṛ-ayvattu-ekkaṭigarum nāḷuvatt-ayḍu kulaputtigeg-āyad-āḷum aṇṇka-praje-parivāra-baṇḍhu-varggamum tāla-varggamum kula-stri-Chikala-Dēviyum besakeyye su . . . jalideyim Rāja . . . kereyam kaṭṭisi yamaṇ ettiṇi diva . . . ru Brāhmaṇargge cātramaṇ nilisi toṇe-gaḷḍeya māḍisi aṇṇka-dhammam beḷagi Śiva-lōka-prāptan āḷḍu sahōdaram Jūjarasam snēhadim parōksha-vīṇeyam geydu vīra-sāsanamaṇ bareyisidam Molateya Duddhamalla sandbi-vigrahi sēnabōva - Rajinayyana magam Baṇma-dēvaṇ ī intu Duddharasam māḍisida toṇe-gaḷḍeyam māṇikonḍavam Baṇarāsiyalu hasuvum hāruvanam koṇḍa maṇḍala mahā śrī śrī||

58

At Kalakandūr (same nūd), on the pedestal of Brahma-dēva.

Randri-saṃvatsarada Jēṣṭha-suda-panchamī Ādivārad-andu Handra . . . dūra Pāri . . . ru biḷe māḍisida śrī-Maṇika-dēvaru maṇḍala mahā śrī śrī.

59

On a stone at Chaudlu (same nūd), on the path near the Suggi temple.

svasti śrīmanu-mahā-maṇḍalēśvara Nārāyaṇa Harihara-Dēva āḷutt-ire Hēvilāmbi-saṃvatsarada Māgha-māsa pūrva-paksha panchamī Aśvinī-nakshatra Guruvārad-andu Harihara Kundūringe pūrvvadali heṇṇinge saluva svāste mariyādiya koṭṭa kramav ent endade heṇṇinge heṇṇu-makkaliṇge tottina makkaliṇge saluvudu Chavada māneyolu Māra-janakā Molateya Pārisa Kundūra thāvamāneyolu Māchi kāriyana gaba| Mācha-jīyana kaṇaṇ aigaṇaleya Kāmanajalli gundada Ājaṇa Beṇacha Heggadeballiya Mādāṇa Abiyūra Mali-gauḍa yi gaudugalu mukhyavāgi yint ī-nāḍu-nakharuke candraḍityar-ullannabara koṭṭa śāsana-mari yādiya bareḍa sēnabōva Jinayya kalla hoyda Malōja

A.

[illegible]

13.

30
32
34
36
38
40
42
44
46
48
50
52
54
56
58

60

On a stone at Hārōhalli (same nād), in the Gauḍa's paddy field.

Teyalayya Jūbu kālam kaḷchi rrvadim Baraḷiya Eḡeyaru . . .
 sange biṭṭ agrahāra| mattam Cṭattayyam Dhāraka-balaha Koṅganivarimmaṃ kālam kaḷchi
 koṭṭam . . . biṭṭa Ponna maṇṇange vaṭṭadiṃ

61

On a virakal at Garagandūr (Gaḍi-nād), in the path to Śāntavīramma's house.

. svasti śrīmanu mahā-maṇḍalōśvara Tribhuvanamalla Vira
 matu Changāḷva . . . mahā-ma . . . ditya dēvage

62

On a stone at Hārangi (same nād), on the north-east, in the bamboo forest of the Chikka maṭha.

svasti samasta-prasasti-suhita śrīmat Shaṇmēdō-Kōkam Kaliyuga-Brahma ēḡida.

63

On a stone at Tākeri (same nād) in Balugai-Ṭrana's paddy field.

Sarvadhāri-samvatsara Chaitra ha 5 Ā lu Gauḷi-Nanjarappaya-aṇanavarū Hānagala
 Lingo-gauḍarige hā . . . ṭṭa gauḍike.

64

On a stone at Kājūru (Bilaha hōbli), lying north of the Basaranna guḷi.

śrīmatu Bilu-gauḍa Aṇaba-gauḍa Bayirukanigu Yirāna Nāḡajyaya Kempaṃ nālvarige
 koṭṭa grāma.

65

On a stone at Siraha (same hōbli), in front of the Rāmēśvara temple.

śrī Jaya-samvatsarada Phālguna-suddha pavurnami Brihavārādali Hoysaṇa bhujabala
 śrī-Vira-Ballāla-Dēvarasaru prithvi-rājyaṃ geyutt-iddalli Bilubu-nāḍa paḍa . . . Śrīyūra
 Kasapa . . -gavudagala Bīrayana maga Māyaṇṇange Śrīvurada Mallikārjuna-dēvara ashta-
 bhōga-tējas-svānya nidhi-nikshēpa-jala-pāshūṇa-āḡāmi-mukhyavāḡi Māyaṇṇange kāluga
 berasāḡi dhāreya yeḡadu koṭa sāsana yidanu āru alihidade Gaṇgeya tadīyali kavileya kondu
 dōshadali hōharu mangala mahā śrī śrī śrī . . . Maḡe-vokkara-kāvaru śrī.

66

On a stone at Mūḷarahalli (same hōbli), under the tamarind tree at the village entrance.

śubham astu

śrīmat-parama-hamsānām parivrājaka-sattamaṃ |
 Kaivalyākhyā mahā-yōgim sadā jnānaika-tatparaṃ |
 Bēlūru-Kṛishṇa-bhūpas tu āhūya ya . . -kuṇṇjaraṃ |
 Mūdravallī cha grāmas tu dattam Kṛishṇārppaṇam śubham||

kimartham dattam ity uktē (stops here).

67

On a stone at Hulakōḍu (Koḷli hōbli), at the Kannēśvara temple, east of the village.

Vikāri-samvatsarada Phālguna-sudha 5 Vaḷavāra-di Trinamēra-Dēvaṇṇavaru Ghaṭṭada-
 keḷaḡo hōḡi . . . li Hulukōḍa-Chikkaṇṇaya Bonma-gauḍana bīragallu Kalina-Bōja gaḍadu
 Dēmmayyam Chikkaṇṇaya ge

68

On a stone at Heggadahalli (Kaṇime hōbli), near the Basava temple.

śrī svasti śrī-vijayābhyudaya-Śalivāhana-śakada-varuṣa 1652 neya Śādhārana-samvatsarada
Māgha-ha 2 Bhārgavāradallu Kuḍumada Mañjunātha-svāmiyavara sannidhiyallu uadava
dēvatā-śēve-bugyo Hāvēri-Vīrap-oḷēru sarvamānya-sankētavāgi biṭṭu Heggadahalli Sirangāla
. . ubhaya-gaḍige saluva upagrāma 29 nu śilā sthāpita māḍisi biṭṭu koṭṭadu śrī.

69

On another stone at the same place.

śrī-Kuḍumada Mañjunātha-svāmiyavara sankēta śrī (ḍamaruṅa and triśūla).

70

On a third stone at the same place.

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja paramēśvaram
parama-bhaṭṭāraka Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malerāja-rāja Mala
parolu gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachandan usabhāya-śūra ēkāṅga-vīra Śanivāra-siddhi
gīridurgga-malla Magara-Rāya . . ranaya gaṇḍa śrī-Vīra-Hoyisaṇa . .
.

71

On a stone at Sirangāla (same hōbli), in the field of the Basava temple.

svasti śrī Sirivangalada Mācha-gāvunḍam Siriyama-tandi vīra[gallu] Mācha-gonḍana maga
Kāva-gonḍa kalla niṣisidam Mariyōja besada mangalam.

72

On a stone at Bālāji (in Beṭṭiyattu-nāḍ, Kiggatnāḍ tāluq).

Illegible, owing to the letters being nicked all over.

73

On the wall of a temple at Bālele (in Hatgaṭ-nāḍ, same tāluq).

Paḍubara jōgi silā golā

Paḍuva rāya silā

Paḍubara jōgi namaḥ||

74

On a stone called Kirakṇabūlu-gāḷikallu, near Hardūr (in Mercāra tāluq).

svasti śrī Kṛeyapana . . dāhanu raṇāntya vaḷ eṇṇuvaḷu sattu paḍeda kalnāḍum idan alivamge
kavileyum Bānārasiyum alida pātakam ondu bālu parihāram mahagaḷa mahā śrī.

75

On a stone in Mudduvīraṇa Puṭṭamma's coffee garden in Uluguli (in the same tāluq).

svasti śrīmanu muhā-maṇḍalēvara Chaiṭṭu-vibhāḍa chhaladanka-Rāma Satyarāya-samvarana
tira-vajra-Rudira maṇe-vokkasa-kāva śrīmad-Vīra-Munivarāditya Gōkula-dēvarasaru|
Raktākshi-samvatsarada Kanyā-māsad andu Tengu-nāḍakam Yaḷaghaḷeya turu ididelli
māsala-baṇṭa Mēlāliya marulakāra-yōsiyāḷu Bidade garuḍu vasa tallibiṭṭu dāṇige kālege
sandudu mukḱ-oḍave.

TRANSLATIONS

1

Date 466 A.D.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī (or Ganga) kula, possessed of strength and valour from the great pillar of stone dividing with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kaṇvāyana gōtra, was śrīmān Koṅgaṇi-mahādhirāja.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on the *Dattaka-sūtra*¹, was śrīmān Mādhava-mahādhirāja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmad Harivarmma-mahādhirāja.

His son, devoted to the worship of the twice-born, gurus, and gods, not leaving the feet of Nārāyaṇa, was śrīmad Viṣṇugōpa-mahādhirāja.

His son, whose head was purified by the pollen from the lotuses the feet of Triyambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmān Mādhava-mahādhirāja.

His son, the beloved sister's son of Kṛṣṇavarmma-mahādhirāja,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīmān Koṅgaṇi-mahādhirāja, named Avinīta.

Of whose gift to Chandanandi-bhaṭāra, the disciple of Guṇanandi-bhāṭāra, who was the disciple of Jayanandi-bhaṭāra, who was the disciple of Śīlabhadra-bhaṭāra, who was the disciple of Abha[ya]nandi-bhaṭāra, who was the disciple of Guṇachandra-bhaṭāra, of the Dēsiḡa-gaṇa and Koṇḍakundāuvaya, in the year eighty-eight beyond three hundred, the month Māgha, Monday, the Svati-nakshatra, the fifth day of the bright fortnight,—the minster (*mantri*) of Akālavārsha-Prithuvī-Vallabha—having obtained (it) by grant from Avinīta-mahādhirāja—presented the charming (village) named Badaṇeguppe, (situated) within the Eḍenāḍu Seventy of the Pūnāḍu Six Thousand, to the Śrīvijaya Jina temple of Taḷavana-nagara, together with twelve *kaṇḍuga* in each of the six dependent hamlets, the *ambali-mannu*, the *tala-vitti* in Taḷavana-pura, twelve *kaṇḍuga* in Pogarigele, and twelve *kaṇḍuga* according to the accepted royal measure in Pirikege.

¹ Dattaka was an early poet, of perhaps the 1st century, who, induced by the dancing girl of Pātaliputra, wrote a work on one section of the *Kāma-sūtra* (See *JRAS.* 1911, p. 183). In Kannada his name appears as Jattaka. Thus the Hoysala prince Eḡyanga is styled in an inscription (Ak 102a) *abali-Jattakan*, or a Jattaku to the weaker sex.

Boundaries of the village of Badaneguppe¹ : east, the red rock, Gajasele, the *śakti* post at the tri-junction of Karivalli, Kottagara and Badaneguppe, and so coming to the Kaganī pond on the south-east ; again south, the milk hedge, the *balkani* tree ; again facing west, the row of medical plants, then the pond at the tri-junction of Badaneguppe, Kottagara and Multagi, Chaudigāla ; thence to the clearing-nut tree at the south-west ; again west, the *peld-ulḍil* tree, the banyan tree called Śāntara, thence the bed of the stream ; facing north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west ; again the *neggila* clump at the tri-junction of Badaneguppe, Multagi, Koleyānūr, and Dāsanūr, the long ? sacrificial circle, thence the hill which protects the north of the village of Gajasele, descending to the big rock ; again facing east, the row of medical plants, then the *kaḍapaḷṭigāla* banyan tree ; again north-east, the pond at the tri-junction of Badaneguppe, Dāsanūr and Poḷma, the tamarind tree at the paddy fields by the sluice, and so to the level red mound which joins the eastern boundary.

Witnesses thereto :—Pērbakkavāṇa, the man who is a friend in all things to the Ganga royal family ; Maṇugareya Sendrika, Gaṇjenād Nirggunda Maṇiyugureya, Nandyāla Simbālādapa, servants.

Country witnesses :—Tagaḍūr Kuḷugōvar, Gaṇiganūr Tagaḍar, Ālgodaṭe Nandakar, Ummatūr Bellurar and Aḷageyar, Badaneguppe Jhaṃsanda-Bellurar and Perggiviyaṛ.

Whoso takes away land presented by himself or by another is born a worm in ordure for sixty thousand years. The earth has been enjoyed by many kings and Saka kings² ; whosoever at any time is the land, his at that time is the fruit. The property of the gods is a dreadful poison ; call not poison poison, poison kills a single person, but a gift to the gods (if seized) destroys sons and grandsons. Merit is a common bridge for kings, this do ye support from age to age, O kings,—thus does Rāmabhadra beseech the kings who come after him.

Visvakarma's writing.

2

Date 888 A.D.

Prosperity to the Jina-śāsana.

Of the years expired since the time of the Saka king, the eight hundred and ninth year being current,—

Be it well. Satyavākya-Konguṇivarmma-dharmma-mahārājādhirāja, boon lord of Kovalāla-pura, lord of Nandagiri, in the eighteenth year of śrīmat-Permmanadi's anointing to the kingdom, on the auspicious fifth day of the month Phālguna, to Śivaṇandi-siddhānta-bhaṭāra's disciple Sarvvaṇandi-dēva, for the Satyavākya Jina temple of the Penne kadanga, Permmanadi gave the twelve hamlets of Biliūr in Peddoregare, free of entry from all feet.³

They of the Ninety-six Thousand, the five tributary chiefs, the seventy of Beddoregare, and the eight householders are witnesses to this.

¹ Badaneguppe still exists under the same name, and is in the north of the Chāmraṇnagar tāluq of Mysore. Of the other villages mentioned in the boundaries and witnesses,—Dāsanūr is in Nanjangūd tāluq, Poḷma, now called Homma (see Ch 68) and Ummatūr are in Chāmraṇnagar tāluq, Tagaḍūr is in Nanjangūd tāluq, Gaṇiganūr in Yelandūr, and Nandyāla is named in Yl 27.

² Generally the phrase is 'Śagara and others.'

³ Or, perhaps. 'free of all imposts.'

They of the Male Thousand, the Five Hundred, and the five ? garland-makers are guardians of this.

Whoso destroys this destroys Bāraṇāsi, a thousand Brāhmins and a thousand tawny cows, and is guilty of the five great sins.

Sedōja's writing.

Biliṭṭ will bring eighty gadyāṇas of gold and eight hundred (measures) of paddy.

3

Date about 890 A.D.

Be it well. Satyavākya-Konguṇivarmma-dharmma-mahārājādhirāja, boon lord of Kuvalāla-pura, lord of Nandagiri, śrīmat-Permmanadi:—when on Jedala Ereyāṅga-gāvunda's son he bound the *Permūdi-vattam*, the order for the estate granted was as follows:—the fixed land-rent forty gadyāṇas of gold, and of seed paddy one hundred (measures) of paddy; thus for all time was a decree granted.

Būvayya's letters.

Prosperity. Kalnād for Ereyāṅga. Great good fortune.

4

Date 978 A.D.

Be it well. Of the hundreds of years expired since the time of the Saka king, the 899th, the year Īsvara being current:—

Be it well. Satyavākya-Konguṇivarmma-dharmma-mahārājādhirāja, boon lord of Kōlāla-pura, lord of Nandagiri, śrīmat-Rāchamalla-Permmanadi, within that year, on the Nandīśvara *talpa* day of the bright fortnight of Phālguna,—

Be it well. When the valiant one adorned with a powerful right arm—the abode of his sword—vigorous in seizing the priceless pearls scattered from the frontal globes of the troops of proud elephants of all his enemies, his elder brother's warrior, a friend of the poor, śrīmat-Rakkasa was ruling Beddoregare;—

Prosperity to the Jina-śāsana. A resident of śrī-Belgoḷa, śrīmat-Anantavīryayya, the beloved disciple of śrī-Gonaśēna-paṇḍita-bhaṭṭāraka, who was the beloved disciple of śrī-Biraśēna-siddhānta-dēva, acquired Peggadūr and the new trench, secure against obstruction.

Witnesses to it:—They of the Ninety-six Thousand, the five tributary chiefs, the Peggoregare seventy, and the eight householders.

Guardians of this:—The four Malepar (or hill chiefs), the Five Hundred, and the five ? garland-makers.

Whoso destroys Śrīpurusha'-mahārāja's gift destroys Bāraṇāsi, a thousand Brāhmins and a thousand tawny cows, and is guilty of the five great sins. Whoso protects this acquires great merit.

Chandanandiyayya's writing. Grant of the Peggadūr basadi.

¹ So apparently in the latest impression; but in those given in my first edition and in *Ind. Ant.* vi, 102, it was clearly *Śrīpurada*. It is doubtful if Śrīpurusha would have been read unless for this name being now familiar. It looks more like Śrī-paraṃa-māharāja.

Date 1000 A.D.

Be it well. Fortune.

In the Śaka year 921, the year Śārvvari, the full moon day of the month Phālguna, Uttara-Bhādrapada, Sunday, —Gaṇagūr Biha-gāmuṇḍa's son Hañcha[da] rma-setṭi, having served with Kuṇindora and finished his time,—made (or established) Kālūr, and by the power of his arm having acquired Bōkanahalli in Muḷlūr-nāḍ, Gorahalli of Hakādivāḍi, and Kūḍalūr of . . . -nāḍ ;—first bathing away the guilt, and worshipping Rāmēśvara,—together with ? nine fowler's (front) yards, gave for *dharma* a *khaṇḍuga* of land.

Whoso destroys this *dharma* incurs the guilt of destroying tawny cows.

6

Date 1255 A.D.

Be it well. In the victorious increasing Śaka year 1177, the year Rākshasa (the month) Vaiśākha, the 11th day of the bright fortnight ; in the time (of the auspicious reign) of śrinat-pratāpa-chakravarti Hoysaṇa bhujabala śrī-Vīra-Nārasimha-Rāya :—Sōmaiya, the son of Bīra-gavuḍa of Kaihigōḍu, shouting—, Bumbiya-nāyaka himself, taking with him his servants Bīnaiya and Sōmaṇṇa, fighting with him, he fell. In order that Sōmaiya may attain to the world of gods, Māri-gavuḍa who was born with him, and Māyiga, the son of that Sōme-gavuḍa, have prepared and raised this *viragol*. Great prosperity. Fortune.

7

Date 1285 A.D.

Be it well. In the victorious increasing Śaka year 1208, the year Pārthiva, (the month) Vaiśākha, the 12th day of the bright fortnight ; in the time of the increasing reign of śrinat-pratāpa-chakravarti Hoysaṇa bhujabala śrī-Vīra-Nārasimha-Dēvarasa :—Māra-Tamma of Kaihigōḍu, joining fight with his boasting bitter enemies, fell in the fight.

In order that Māra-Tamma may attain to the world of gods, his younger brother Maleya-nāyaka, and his sons Sōmaṇṇa this *viragal*.

Great prosperity. Fortune.

8

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to Vināyaka the all-learned guru, and to the goddess Sarasvatī,— so far as I am able an auspicious śāsana will I make ¹.

Be it well. Fortune.—The disciple of Avidyāmṛityu-bhaṭṭāraka of the auspicious Purushōttama-parshad, Bōdharūpa-Bhagavar, had this stone śāsana made for (the god) Mahādēva of Pālayūr. That whoso among the Śrīvaishṇavas of the Eighteen countries, the Valaṇṇiyar (merchants) of the Eighteen countries, the arm-bearing Thousands of the Eighteen countries, or the Brāhmaṇas of the Eighteen nāḍas, seeing it, will dutifully maintain it, is this stone śāsana set up.

Whoso does not pay as laid down by the *amachehān* after examination of the temple and the requirements of the worship, incurs the penalty of the man who murders his own father, or takes to wife his own mother, or murders the king of the very nāḍu in which he

¹ The translations of the vernacular portions of this inscription and the next are in parts tentative.

was born, or cuts off the nose of him who having bound on the right side seizes on the left, or marries a woman within the prohibited degrees of relationship.

The Valaṅḡiyar of the Eighteen countries and others . . . will have the daily expenses and other provisions noted in the treasury accounts of the temple read out once a year, and see that each item mentioned therein which has been omitted to be carried out is properly conducted as directed.

9

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to the guru by devotion,—Bṛihaspati (Jupiter) being in conjunction with Kanyā (Virgo), in the great month named Vṛiśchika (Scorpio), on the day following Bṛihaspati's (that is on Friday),—a universal sāsana, a sāsana for the guru, who is a form of joy, will I, Bōdharūpa, make even at the holy Bhagaṇḡāśrama also.

When Mālpunḡi-Kunniyarasa was ruling the nāḡu,—Bōdharūpa-Bhagavar-arasu of the auspicious Purushōttama-parshad, with others, had a copper plate engraved. Whoever stops for a day the daily expenses laid down in the plate, whether male or female, including Kunniyarasa (himself), violates the order of the king ruling this nāḡu. The penalty for such violation for one day is 12 *kāṇam* and twice the offerings for the god; and when continued for a whole week, 12 *kaḡḡṇju* of gold of 7 touches to the king.

There will be 17 perpetual lamps. The quantity of rice to be supplied by the *poduvāl* for daily offerings, etc., is 26 *nāḡi*. For the high oblation there will be 2 *nāḡi*, and for flowers 4 *nāḡi*. There will also be supplied daily 32 garlands of flowers and 6 lamps in the month of Vṛiśchika.

Whoso does not pay as laid down by the *amachchān* after examination of the temple and the requirements of the worship, shall be looked upon as a traitor conspiring to murder the king of the very nāḡu in which he was born, and incurs the penalty of the man who cuts off the nose of him who having bound on the right side seizes on the left, and of one who takes to wife a woman within the prohibited degrees of relationship. Should the king be indifferent towards a man who does not pay the above fine, even after seeing and hearing him, the people of his nāḡu will curse him.

The people have to perform five items of service, of which the Mahābhārata is one. If even a single item of the expenses is stopped, the penalty shall be 2½ *kāṇam* for every day.

May the arm-bearing Thousands of the Eighteen countries and the Valaṅḡiyar protect the Vagaṇḡa temple. May the ascetics and the king? prosper.

Whatever is omitted here may be found in the treasury register and the copper plate. Pakandala-āyāri's writing.

10

Date 1541 A.D.

Obeisance to śrī-Sāntinātha. Be it free from obstruction. Be it fortunate.

May it prevail, the auspicious supreme profound syād-vāda, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. Of the śrī-Mūla-sangha, Dēśi-gaṇa, Pustaka-gachcha, Kuṇḡakund-ānvaya, and Iugulēśvara circle, a bee intoxicated from the lotus feet of Guṇṇaṇḡa-Jin ēśvara, the lord of the auspicious Belugūḡa-pura, promoter of the religious merit of the time, (was) Dharmāchārya, whose titles were as follows:—nourishing the groups of lotuses the learned, he at the same time drove away the darkness from the minds of evil-speakers proud as the tortoise that bears up the earth, upholding the character of a Digambara

shining ornament, he ever protected the ruddy goose the Bhavyas (or Jains),—thus was the sun Pandita-dēva ever distinguished with the rays his gentle speech.

Be it well. The auspicious Āchārya of the circle of the royal rājagurus, the great lord of powerful orators, a Brahmā of royal speakers, emperor of all the learned, preserver of the life of Ballāla-Rāya,—distinguished with these and many other titles, was śrīmach-Chāru kirtti-Paṇḍita-dēva; the disciple of whose disciple's disciple was śrīmad-Abhinava-Chāru kirtti-Paṇḍita-dēva; whose beloved disciple, his elder brother's disciple, śrīmach-Chāru kirtti-Paṇḍita-dēva's fellow-student, śrīmach-Chlāntikirtti-dēva¹, in the Śaka year 1466 expired, the year Krōdhi being current, on the 15th of the bright fortnight of Kārtika, caused to be written a stone inscription as follows :—

His guru śrīmad-Abhinava-Chārukirtti-Paṇḍita-dēva,—when, for the promotion of religious merit in the Kali age, Śānti-tīrthēśvara and Anantanātha-svāmi themselves came and manifested themselves from the Suvarṇāvatī river in the Śaka year 1453, the year Vikṛitu, in Chaitra,—having paid a visit to the basadi of Śāntinātha-svāmi who dwells on the summit of Anjanagiri, and made on the crest of the hill a basadi of wood—in the year Khara, in the month Chaitra, he caused it to be consecrated by the hand of his own younger brother Konasanagudda Śāntōpādhyāya, and left instructions for the erection of a stone basadi.

After that, in the following year Krōdhi, the 15th of the bright fortnight of Kārtika, the stone work done to the foundation and the *hālailhāres* were as follows :—to all the *halaru* of Bommati Būtanbālli and Maganakore belonging to Nanjarāyapaṭṭana, paid for stone work ga 200 honnu; to Ādi-Śrī-Avvagaḷ of Hanasoge² for having the stone work of the inner shrine done by Bhujabali-Śrī-Avvagaḷ of Ammana-Hosahalli, paid ga 30 honnu; to his guru śrīmach-Chārukirtti-Paṇḍita-dēva for two sets of three *hālailhāre*, and for a curtain for the centre door at the one time of the offering, paid ga 50; and for a curtain at the distribution of food ga 50.

In the year Śubhakṛitu, the 15th of the bright fortnight of Phālguna, all the *halaru*, the Kannāḍiga *halaru* and Nānūḍēsi *halaru* of Bidiro and Sītālamāḷige for (the god) Śāntiśvara of Anjanagiri made a *dharma* and had it written in their dharma śāsana, saying the 81 paṇa duo for the footpath that we have built, we will give for distribution of food. Whoso fail in this dhārmā are guilty of murdering cows and Brāhmanas.

In the Śaka year 1465, the year Śubhakṛitu, the 13th of the bright fortnight of Chaitra, Wednesday, the Vṛishabha-lagna, the family consecration was performed of the three sets of *dēhāragaḷu*³. For a dānasāle the price of the Hallivayalu paddy field, 70 ga, and the sum given to the *kōḷāyaru* for work at the new paddy field, 50 ga, both together an outlay of 120 ga, was received from śrīmach-Chārukirtti-Paṇḍita-dēva's disciples Ādi-Śrī-Avvagaḷ of Hanasoge and Bhujabali-Śrī-Avvagaḷ, 24 ga; Basuvapaṭṇa Anantamati-Avagaḷ paid through Nēmi-Śrī-Avvagaḷ 24 ga; Muddi-seṭṭi's Vijayi paid through Śrī-Avvagaḷ 10 ga; through Muluganahalli Ādyakka was paid 12 ga; from Haruva-seṭṭi and Vijeyana-seṭṭi, 30 ga; from Kaṇṇanūr Dēvaramma-seṭṭi, 12 ga;

Three usual imprecatory verses.

That the dharma here made may endure as long as sun and moon has it been engraved in a śāsana. Great good fortune. Śrī, Śrī.

¹ i.e. śrīmat Śāntikirtti-dēva.

² It is a matter of special interest to note the existence of this sisterhood of Jain holy women mentioned in this inscription—Ādi-Śrī-Avvagaḷ, Bhujabali-Śrī-Avvagaḷ and so on, each probably attached to some temple. They may have been widows who had adopted a religious life.

³ ? Bodyguards.

11

Dale 1698 A.D.

Be it prosperous.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

I praise the right tusk of the sportive Boar,—may it protect us,—on which the Earth, uplifted by it, was like a spot.

Be it well. In the year 1615 of the victorious increasing Śalivāhana era, the year named Śrīmukha, the 12th of the bright fortnight of Pushya, Kṛishṇappa-Nāyaka, the son of Vēṇkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka of Bēlūr, of the Kāśyapa-gōtra and Āpastamba-sūtra, caused to be written and given to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmanya-dēva, of the Vāśishṭha-gōtra, Asvalāyana-sūtra, and Rik-śākha, a deed of gift of a village as follows :—Within the Bēlūr country, which formerly the rājādhirāja rāja-paramēśvara-śrī-vīra-pratāpa śrī-vīra-Kṛishṇa-Rāya-Dēva-mahārāja bestowed on our great-great-grandfather, a Gōvinda to the ocean, perfumed with camphor, in war a Bhīma, boon lord of Maṇināgapura, obtainer of a powerful kingdom, Yara-Kṛishṇappa-Nāyakaraiya—in the Nirugunda-stala of Tungi-nāḍ in Arakalgōḍ, the village of Kaṭṭepura—situated east of Koṇiganahalli, west of the land to the south of the Hēmāvatī river, and north of Niluvāgilu,—together with Hirumanahalli,—to the east of Ippugaḷale.

We, Kṛishṇappa-Nāyaka (descent, as above, repeated) to Yōgapaiya (descent, as above, repeated) having given the village of Kaṭṭepura, together with Hirumanahalli, in the said tithi, at the auspicious time of the Makara-sankramana, with presentation of a coin and pouring of water, that, acquiring the eight rights of full possession belonging to this village, namely, present profit, future profit, hidden treasure, underground stores, springs, minerals, actualities and possibilities, you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, Kṛishṇappa-Nāyaka, the son of Vēṇkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of the Kāśyapa-gōtra and Āpastamba-sūtra, to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmanya-dēva, of the Vāśishṭha-gōtra, Asvalāyana-sūtra and Rik-śākha, have caused this deed to be written and given.

The just witnesses to this :—Sun and moon, wind and fire, sky, earth and water, heart and mind, day and night, morning and evening,—these know the deeds of a righteous man.

Of giving or protecting a gift, than giving, protecting a gift is better ; by giving, svarga is obtained ; by protecting a gift, the eternal state. Than giving oneself, to protect another's gift is twice as meritorious ; by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother ; therefore land given must not be abandoned. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage, is land given to a Brāhman.

(Signed) śrī-Kṛishṇa.

12

Dale 1782 A.D.

Linga-Rājendra-Vaḍeyar

Vi

Sidhalingappa, deputy (guru) of Kodagu, caused the repairs to be made in the year Śārvari, the 13th of the bright fortnight of Kārtika.

The śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa apratīna-vīra-narapati, seated on the jewelled throne of the Koḍagu samsthāna, ruling the empire of the world; of the Bhāradvāja-gōtra, Aśvalāyana-sūtra and Rikshabhānukādhyāya; of the Vīra-Śaiva religion; Appājēndra-Vaḍeyar's son, Linga-Rājēndra-Vaḍeyar—

Adored be Śaṁbhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well—the 4891st [year] of the victorious increasing Kali (era) having expired, the year Vikāri being current, on the 10th of the dark fortnight of Māgha, Wednesday, at 7½ hours of the daylight,—submitted to the will of Śiva (*i.e.* died).

At this time of his becoming subject to Śiva, the moon to the waters of the womb of that Mahārāja (*i.e.* his son), Vīra-Rājēndra-Vaḍeyar, being in his presence, performed the funeral rites,—and, according to his orders, had his tomb made in Mahādēvapura, had a temple built and the god Basavēśvara consecrated above the tomb, and had a maṭha of the Murige sect erected. And, to provide for the worship at all times of the gaṇas and of this god, assigned this Mahādēvapura land, in the year Nala, on the 1st of the bright fortnight of Chaitra, Friday, setting up (boundary) stones, stamped with the linga, to the villages of Chikka-Harade, Jambūru, Bēlūru, and Basavanahalli,—and caused a deed of the gift to be written and given.

The repairs were begun in the year Śārvari, on the 13th day of the bright fortnight of Kārtika, and completed in the year Śubhakṛitu, on the 10th of the bright fortnight of Vaiśākha, Monday.

13

Date 1796 A.D.

At the feet of Niranjana-dēva of the Abbi maṭha, deputy of Śāntavīra-svāmi, the deputy of the Pākōḍu Mahanta-svāmi Mullikārjuna-svāmi, disciple of the Murigi-svāmi.

Adored be Śaṁbhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śālivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the svāmi of the Sidhapura maṭha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga and of the Vīra-Śaiva religion; the śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa vipratīna-vīra-narapati, seated on the jewelled throne of the Koḍagu samsthāna, was ruling the empire of the world;—of the Bhāradvāja-gōtra, Aśvalāyana-sūtra, and Rikshabhānukādhyāya, Appājēndra-Vaḍeyar's grandson, Linga-Rājēndra-Vaḍeyar's son, Vīra-Rājēndra-Vaḍeyar wrote and presented a renewed deed of gift as follows:—

Whereas the two villages which formerly, in the year 1650 of the Śālivāhana era, the year Kilaka, on the 2nd day of the bright fortnight of Kārttika, Wednesday (23 October 1728), our senior grand-uncle (grandfather's elder brother) Dodḍa-Virappa-Vaḍeyar,—in addition to the two villages Hosalli and Jigaṭṭalli which had formerly come to the Abbi-maṭha of Yadava-nāḍ,—when Dodḍa-Virūpāksha-svāmi paid a visit to Maḍikēri, holding his feet and making petition, in order to obtain merit as long as sun and moon endure, newly presented to the Abbi-maṭha the Bāchalli village, having a ground rent of 16 varaha; and these three villages, Hosalli, Jigaṭṭalli and Bāchalli, had been made over to the Abbi maṭha, with the erection of (boundary) stones stamped with the linga, in the presence of the people of the four (boundary) villages.

On this 1st day of the bright fortnight of Chaitra, Friday,—in order that our father and all ancestors may attain to the eternal Śiva-lōka,—we have written a renewed gift of the land on a copper plate and presented it.

And within the four boundaries of these three villages, Hosalli, Jigattalli, and Bāchalli, which belong to the Abbi maṭha, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera,—the whole of that land, as an offering to Śiva, in order that, performing the worship of the gaṇas and continuing the work of merit as long as sun and moon endure, at the time of Śiva-pūjā blessings may be continually invoked with the hymn of benediction (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,

Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age—

have we written and given this renewed gift of land.

Witnesses thereto :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights ; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious : by taking away another's gift one's own gift becomes fruitless.

The said grant of land was according to order written on Friday by the private secretary Śambhaiya.

14

Date 1796 A.D.

At the feet of Śāntavīra-svāmi, deputy of the Koḍali Mahanta-svāmi, the deputy of Mahā-Murigā-svāmi.

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śālivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the crown svāmi of the Siddapura maṭha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga, and of the Vira-Śaiva religion ; the śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa apratima-vira-narapati, seated on the jewelled throne of the Kodagu samsthāna, was ruling the empire of the world ;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhānukādhyāya,—Appājendra-Vaḍeyar's grandson, like the moon in raising the waters in the womb of Linga-Rājendra-Vaḍeyar,—Vira-Rājendra-Vaḍeyar, as an offering for Śiva, granted a deed of gift as follows :—

When the svāmi visited this Mahādēvapura maṭha, performing obeisance to him with the eight members and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made over *uttār* land as follows :—as an offering for Śiva, to the maṭha 700 bhaṭṭis of puddy, the produce of this land having a bijavari of 17 bhaṭṭis ; and to the maṭha for extra expenses, the ground rent of the villages marked out by the erection of stones with the stamp of the linga and presented, as follows :—from Chikka Harade and Jambūru villages, whose bijavari of 43 bhaṭṭis has a ground rent of 39 varaha, deducting the former grants for pura-varga, dēva-mānya, and bhūta-uttāra, altogether 6½ varaha for bijavari of 6½ bhaṭṭis, the ground rent of the remaining free land, 36½ varaha for bijavari of 36½ bhaṭṭis ; from Bēlūru, belonging to Thenka-nāḍ-mande in Yaḍava-nāḍ, with Gūḍugūru in Basavanahalli, the two

villages having a ground rent of 50 varaha for bijavari of 50 bhattis, deducting the former grants for pura-varga, dēva-mānya, bhūta-uttāra, and nāyi-mannu, altogether a ground rent of $17\frac{1}{2}$ varaha for $17\frac{1}{2}$ bhattis, the ground rent of the remaining free land, $32\frac{1}{2}$ varaha for a bijavari of $32\frac{1}{2}$ bhattis. Total, from the 4 villages, after deducting the former grants, ground rent of free land coming to the maṭha,—69 varaha, and 700 bhattis of produce.

Having presented this in this tithi, with the erection of stones stamped with the linga, in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal Śiva-lōka, there are given, within the four boundaries of these villages marked out by the erection of stones stamped with the linga, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera; and the whole of that land, as an offering to Śiva, in order that performing the worship of the gaṇas, at the time of Śiva-pūjā may be recited the hymn of blessing (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,

Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age,

has been writen and given this grant of land.

Witnesses thereto:—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious: by taking away another's gift one's own gift becomes fruitless.

Approval to the gift of land in my own hand,

(Signed) śri-Vi.

15

Date 1808 A.D.

Kali expired 4909.

16

Date 1815 A.D.

In the year Yuva, the 5th of the bright fortnight of Jēshṭha; the Virakta-maṭha of Chilala Shāka-svāmi.

17

Date 1820 A.D.

Be it well. In the year 1739 of the victorious increasing Śālivāhana era, the year Īsvara, on the 2nd of the dark fortnight of Jēshṭha, Sunday, (1st June 1817), the 1,796,392nd Kali day,—on this auspicious day,—like a pūrijāta to the milk ocean the Chandra-vamśa, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-śākha, proficient in supporting the Vira-Śaiva religion, seated on the illustrious jewelled and beautiful throne in the ancient Kshīra-nagara¹ in the auspicious Koḍagu-samsthāna, a sun in unequalled valour and glory, of uninterrupted splendour, of a fame which illuminated all the points of the compass, a Yudhishṭhira in upholding all manner of royal virtues,—the mahārāja-Appāji-Rājendra's grandson, Linga-Rājendra-Vaḍeyar's son, śri-Linga-Rājendra-Vaḍoyar, reflecting that by the

performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object he should cause to be set up a Śiva-linga as an act ensuring the acquisition of the highest merit, so resolved in his mind,—And on that day, in an auspicious moment, having commenced the erection of a beautiful new Ōṃkāreśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas, etcetera, might be called a royal lotus,—from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra, Sunday, (26th March 1820), or 2 years 9 months and 25 days, — on that auspicious 1,797.421st Kali day,—having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing Śiva-linga named Ōṃkāreśvara, and satisfied his desires;—that is to say, through the power bestowed by the great mercy of the holy Chandraśekhara, the said divine purpose fulfilling every wish of the mind, the setting up of the Śiva-linga was perfectly accomplished.

Who with devotion praise the holy Mahēśvara, to them at all times whatever merit may be obtained will itself become perpetual: which, that it may be known to all people, has this śāsana been written. Be it prosperous.

Yearly, for the gods Ōṃkāreśvara, Kumārēśvara, and śrī-Nandīśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1,221 one thousand two hundred and twenty-one Kanṭhirāyi varaha; which money, with remission on grain, cloths and other articles, to be granted every year from the palace-divān's office treasury for the support of religion, being appointed to be spent on the services,—it is directed that at the three seasons divine worship be carried on according to the śāstras without intermission, that a daily inquiry be held, and that the accounts and papers of this temple be examined annually.

Such is the decree for the allowance. By order. The Kali year 4922, the year Vikrama, the 22nd of the true Jēshṭha, Monday.

(Signed) śrī-Linga-Rājēndra-Vaḍeyar.

18

Date 1831 A.D.

In the year Khara, on the 1st of the dark fortnight of Kārttika,—Channaiya's guru Rājaiya's younger brother's son Channa, for the worship of incense and lights to the god Mallikārjuna,—having made obeisance to Vī(ra-Rājēndra)-Vaḍeyar,—presented as described
Set up at sunrise.

19

Date 1831 A.D.

. . . the 1st of the dark fortnight,—the devotional copper-tablet that Vīra-Vaḍeyar set up at the Aigala-maṭha of the [Hālēri] land in (memory of) the courage of Hālēri Mamadai-arasa's ? son.

20

Date 1831 A.D.

In the auspicious year named Khara, on the 10th of the bright fortnight of Āsvija,—to Siddalinga-svāmi of the Yedatore-maṭha.

21

Date 1831 A.D.

The holy god Gangādhara.
Vīra-Rājendra-Vaḍeyar.

22

Date 1841 A.D.

In the Śālivāhana-śaka year 1763, the year Śārvari, the raiyats of the Kiggattu ten nāds have through their faith repaired the temple of the god Rāmēśvara of Irpi on the Lakshmantirtha (river).

23

Date 1842 A.D.

Sōmaśekhara Śiva-yōgiśvara, (spiritually) born from the lotus hands of Śāntavīra-svāmi, deputy of the holy Murigi-svāmi, in the Kali year 4643 expired, the year Sōbhanakṛitu, on the 2nd of the bright fortnight of Kārttika, Monday, under the constellation Rōhini, before 7 o'clock in the morning, erected the *kalāśa* over this throne.

24

Date 1597 A.D.

. . . . Be it well. In the year 1519 of the victorious Śālivāhana era, the year Hēvilamba, on the 5th of the bright fortnight of Āśvayūja, Tuesday,—of the
gōtra, Āśvalāyana-sūtra and Ruk-śākha, Nanjarāyapattana Śrīkanṭha-Rājaya's son Rudragana made to a grant of land at Gaṇagūr, in order that his father and mother
. and forefathers might attain to a station in Kailāsa. Whoso destroys the village granted (is guilty of) his father and mother, and (incurs the anger) of (the ruler) of Nanjarāyapattana Fortune.

25

Date 1824 A.D.

Vi

Maharaja Veer Rajendor Wadeer ¹

Be it well. In the year 1743 of the victorious Śālivāhana era (= 1822 A.D.), the year Ishu, on the 11th of the bright fortnight of Pālguna, Sunday, the 1,798,128th Kali day, on this auspicious day,—When, a tree of paradise from the milk ocean the Lunar race, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-śākhā, fully conversant with the Vīra-Śaiva creed, seated on the beautiful throne resplendent with clusters of jewels in the immaculate Kshīranagara ², situated in the fortunate Kodagu samsthāna, eclipsing by the glory of his valour the brightness of the sun, an Ākhaṇḍala (Indra) of unbroken (*akhaṇḍa*) wealth, celebrated with a fame which pervaded all the points of the compass, in possessing all distinguished royal virtues a Yudhisṭhira,—the Mahārāja Linga-Rājendra-Vaḍeyar's grandson, Linga-Rājendra-Vaḍeyar's son, śrī-Vīra-Rājendra-Vaḍeyar, with justice, mercy and rectitude was ruling the empire of the world, at all times devoted to meditation on

Mahādēva ;— after some time, the elephants in his country having increased beyond bounds, were causing destruction to the fruits and crops raised by men for their sustenance, killing wayfarers, and doing damage to the houses,—so, when the subjects respectfully petitioned that they were unable to bear these calamities, considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles, and having gained the help of Sāmba-Śānkara's (Śiva's) supreme favour, from that date to the year Tāraṇa (= 1824 A.D.), the 12th of the dark fortnight of Chaitra, Monday,—2 years, 1 month and 25 days,—to the 1,798,913th Kali day,—during those days, going among the herds of rutting elephants ranging in the midst of the forests by means of his painted chariot like a lion, he made good the pronouncement of *gaja* (elephant) in the popular form *aḡa* (goat).

The number of elephants which by the valour and power of his arm he in various ways brought to an end, and of those which by his orders trained soldiers captured alive with chains, is as follows :—In the year Chitrabhānu (1822 A.D.), on the 10th of the dark fortnight of Āshādha, in Nanjarāyapaṭṭaṇa tālōk, elephants killed 6, captured 9 ; on the 7th of the dark fortnight of Srāvaṇa, in the same tālōk, elephants killed 42, captured 22 ; on the 5th of the bright fortnight of Adhika Āśvayuja, in the same tālōk and in Uluguli-Mūdigēri-nād, elephants killed 47, captured 15 ; on the 11th of the same bright fortnight, in Nanjarāyapaṭṭaṇa tālōk, Horūr-Nūrokkal-nād and Uluguli-Mūdigēri-nād, elephants killed 34, captured 6 ; on the 11th of the bright fortnight of Nija Āśvayuja, in Nanjarāyapaṭṭaṇa tālōk, elephants killed 20, captured 6 ; in the year Svabhānu (1823 A.D.), on the 5th of the bright fortnight of Nija Chaitra, in Koḷagu-Srīrangapaṭṭaṇa, elephants killed 4, captured 18 ; on the 3rd of the bright fortnight of Vaiśākha, in Beṭṭiyatta-nād and Channanakōṭe, elephants killed 21, captured 41 ; in the year Tāraṇa (1824 A.D.), on the 12th of the dark fortnight of Chaitra, in Kiggattū-nād, elephants killed 10, captured 40 ; on thirty other days, elephants killed 49, captured 24 ;—altogether, in thirty-eight days, elephants killed by his own hand 233, captured alive by hand by trained soldiers according to order 181 ;—total of both 414.

In this manner the desires of all being accomplished, astonishment was expressed as follows :—In the forests, herds of elephants, towering like mountains, hid the sun as when the sky is overcast with storm-clouds, and roamed about trumpeting ; but with seven-tongued weapons (fire-arms) like thunderbolts he slew them in a moment, while men captured alive stout and lofty rutting elephants as if they were mice,—this was indeed a marvel.

26

Date 1544 A.D.

In the year 1466 of the auspicious Śālivāhana era, the year Krōdhi, on the 1st of the bright fortnight of Chaitra,—śrīman mahā-maṇḍalēśvara Changālva-Srīkanṭharasu granted to Lingaṇṇ-oḷēr-dēva the land belonging to Bagutanakōṭe, free of all imposts. Whoso destroys this free grant will be in a dreadful hell.

27

Date about 1220 A.D.

(Very much effaced).

. . . . Munivarāditya had Herūr built Alapa of Herūr
did this and Changālva had it decorated. Munivarāditya sending for Malala . . .
appointed him as *paṭṭaṇa-svāmi*

28

Date 944 A.D.

(The greater part is effaced).

Be it well. In Saka 866, the year Krōdhi, ma, cutting off his head, died. His family gave Whoso destroys this has slain tawny cows on the banks of the Ganges and killed a Brāhman. Būchaga's mother, as a memorial of the death of her son, had this set up. Bavanayya wrote it.

29

Date 1857 A.D.

In order to repair and construct anew as a Śivālaya the ancient stone temple of Mahādēva on the Kunda hill in Beṭṭiyattu-nād, where Īśvara appeared,--the Takka-mokastaru of this nād, with all the people, and also the Takka-mokastaru of Kakkēri village in Ammatī-nād, having agreed together, began the work in the year 1776 of the Śālivāhana era, (1854 A.D.), the Kali year 4955, the year named Ānanda, on the 18th of the month Tulā, the 15th of the bright fortnight of Kārttika, Thursday, at an auspicious moment, on the expiry of the 1,810,060th Kali day.

And for the restoration of this great (sacred) place, Maneppandra having provided a fund, as an offering to Īśvara,--list of people who rendered service:-- Kaṇḍeya-rāvuta śānabhāga Brāhmaṇa-Venkapaiya, subhedār Koḍandēra-Mudaiya, and pārupatyagār Maneppandra-Puchaiya assisted by having made. Koḍandēra-Mēdaiya assisted by having the door-posts made. Saṁvandra-Bōlaiya, Maṇinde-Timmaṇṇaiya-gavuda, and Chinne-gauda's (son) Chamappa assisted with the god's water-pipe, curtain and stairs. The jahāgīrdār of Kunda-grāma, Huyāt-Khān-sābi, assisted with the Nandīśvara in front.

In this manner all the people united, and by the favour of Śiva completed the work of restoring this Śivālaya in the year named Paingala (1857 A.D.), on the 15th of the bright fortnight of Vaiśākha, Friday, at an auspicious moment.

To those who performed this service will be welfare (*saukhyā*) in this world, and salvation (*mukṭi*) in the next.

30

Date ? about 1050 A.D.

. when Kodangāla son was ruling—Bīliya-seṭṭi, falling with devotion at the feet of all the yatis, gained this glory of the gods.

Prosperity to the Jina śūsana. The lord of Maduvanga-nād, Kiviriyaṇṇa, kept the vow for twelve (days) in the Changala basadi and expired. His sons Bāki and Buki set up this.

31

Date ? about 1050 A.D.

Prosperity to the śūsana of the Jinēndras, a destroyer of sin, a sun in dispersing the darkness the doctrines of evil sects.

Be it well. Fortune desiring the other world, benefactress of others, without hesitation deciding 'I will obtain *mukṭi*,' taking leave of her relatives, she gained the tomb,—the wonder of all, Jakkiyabbe. The *mantraki* of

Chandiyabbe-gāvundi, *śrāvaki* of Kastūri-bhattāra, Jakkiyabbe performed *sanyasanam* and expired. Her husband, the chief *śrāvaka* Eḍayya. Fortune.

32

Date 1278 A.D.

(Very much effaced all down the middle of the stone.)

Be it well. Fortune. In the year 1201 of the . . . Śakas¹, the year Bahudhānya, on the . . . of the dark fortnight of Vaiśākha, for the god Mallikārjjuna of Malapanahalli a grant of lands was made by Hiriya-Viraṇṇa and Chika-Viraṇṇa. (Details of the lands. Usual imprecations.)

33

Date ? 1176 A.D.

Be it well. When śrīman mahā-maṇḍalēśvara Vira-Chōḷa-Koṅgāḷva-Dēva was ruling the kingdom of the world:—Tāyi²-Padumala-Dēvi, Sōmala-Dēvi, Tōḷūr Duddarasa, Bulleya-dandanāyaka, and Hādiyēra Kirikaṇa,—all these being present, in the year Mamnatha, the month Kumbha, Sunday, the 10th, he granted in the Muḷḷu-nād Seventy, for the children's children of Appattamma³ to raise and receive customs dues as follows:—good ox, free; hoadman's fee—for each hamlet in Ganahūr, 5 *hana*; tribute money—for each hamlet in Ganahūr, 5 *hana*; king's tax, and pandal money, free; except the Ganga fixed rent, tax on income and gifts, forced labour, demand, fines for . . . and all such, free.

Whoso speaks of failing in the grant made by Vira-Chōḷa Koṅgāḷva-Dēva is guilty of slaughtering cows and Brāhmanas on the banks of the Ganges, and of Brāhman murder.

In the Seventy, 5 *gula* of *bhatta* will be given for each house to Gangōja and Būchaṇa.

34

Date 1064 A.D.

Be it well. Of the hundreds of years elapsed since the time of the Śaka king, the 986th, the year Krōdhi, being current, on the 9th of the dark fortnight of Chaitra in that year, Tuesday, under the Pūrvvā-Bhādrapada nakshatra, at the rise of Mīna (Pisces):—

Be it well. Having crossed completely over the deep ocean of nectar, the *āgama* which issued from the lotus mouth of the holy Arbad-paramēśvara parama-bhaṭṭāraka, whose lotus feet are illumined by the rows of gems set in the crowns of all the gods and demon lords,—śrīmad Guṇasēna paṇḍita-dēva gained the abode of Mōksha-Lakshmī.

His guru, skilled in unfolding the essence of the *siddhānta*, Pushpasēna-vratindra; his eminent sangha, the Nandi-sangha; lord of the Draviḷa-gaṇa of the great Aruṅḷ-āmnāya; proficient in the supreme *ārhanṭya* and other the three jewels, all the great science of grammar, *āgama* and others, and the six established systems of logic;—thus was the vratipati Guṇasēna-āryya, praised of āryyas.

¹ The original seems to be *udbhayaṭ Syakara vorusha*. Perhaps meant for *jayābhyudaya-Śaka-rarusha*.

² Mother:—the queen mother.

³ This seems to be the name of a person, as though *appa* means elder brother, and *tamma* younger brother, when combined they do not double the *t* as here, nor take the singular termination. It is also unlikely that provision was being made by so many donors for the grandchildren of the elder and younger brothers of all of them.

35

Date 1058 A.D.

Written by Dharmma-setti¹. Be it well. In the 980th Śaka year, the year Vilambi, at the time of the uttarāyana-sankrānti,—śrī-Rājēndra-Koṃgālva, for the basadi his father had had made, granted in Hāruvanahalli, Arakanahalli, and Niduta *gōlu* 3 khaṇḍuga, and similar grants in other villages (named), with the oil from one oil mill. Śrī-Rājādhirāja-Koṃgālva's mother, Pōchabbarasi, had (the grant) made to her guru Guṇasēna-paṇḍita-dēva, of the Draviḷa-gaṇa, Nandi-sangha and Arungaḷ-ānvaya, and given with pouring of water.

Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

36

Date about 1070 A.D.

(Nearly all defaced.) A memorial to some one who died,—perhaps Prithuvi-Koṃgālva's queen.

37

Date about 1050 A.D.

Be it well. Śrī-Rājādhirāja-Koṃgālva's mother Pōchabbarasi, lay disciple of Guṇasēna-paṇḍita-dēva of the Draviḷa-gaṇa, Nandi-sangha and Arungaḷ-ānvaya, had this basadi made. Great good fortune.

38

Date about 1050 A.D.

Be it well. Śrī-Rājēndra-Chōḷa-Koṃgālva's son Rā[jādhirāja]-Koṃgālva gave, with pouring of water, as a dwelling place to his guru Guṇasēna-paṇḍita-dēva, of the Tivula-gaṇa, Arungaḷ-ānvaya and Nandi-sangha. Great good fortune. Śrī. Śrī.

39

Date 1390 A.D.

Be it well. Fortune. In the 1313th Śaka year, the year Pra[mō]dūta, on the 3rd of the bright fortnight of Vaiśākha, Sunday,—of the śrī-Mūla-sangha, Dōśi-gaṇa, Pustaku-gachchha and Koṇḍakundānvaya, the Āryya Śubhēndu's offspring Vijayakīrtti-dēva's beloved disciple Bāhubali-dēva having obtained this temple, restored it :

Śrī-Rājā[dhirāja], through Koṃgālva-Rugmiṇi-Dēvi's queen's bodyguard Vijaya-dēva, that it might stand fast in order that merit might be to his mother . . . son, that Pōchabbarasi had set up, and granted for it the village of Nulabihalli in Anilavāḍi (and other lands, whose boundaries are given in detail, much effaced), with oil from one oil mill, to continue as long as moon and sun.

(And) the joy of all people, reading the record of the dedication, with the view of continuing it, the king Vīra-Harihara, who had been in many fights,—to the guardian of those who come into the king's shelter, a cage of adamant to refugees, servant of the bearer of the

¹ The writer's name usually comes at the end, but was put at the top perhaps for want of space at the bottom.

conch, discus and ? club, Gonkā-Ṛaddi-nāyaka,—whom Guṇḍappa-dannāyaka had noticed (for his bravery)—gave Muḷlu-nāḍ of his own favour.—(And) Siddha-gauḍa assembled the subjects, and giving to Aṇṇādēvi's Kumāranahalli the name of Bhīmāpura, set up stones at the four boundaries, and presented it, with pouring of water. And giving to Kāragōḍi the name Aṇ[ṇa]ngapura, presented it, with pouring of water, to Pārśvanātha. Also lands (specified) for gifts, grazing, etc. Arjuna wrote the śāsana. Imprecations.

40

Date 1216 A.D.

Be it well. Fortune. In the 1138th Śaka year, the year Dhātu, the 15th of the bright fortnight of Jēṣṭha, Tuesday, -Immaḍi-A . . . ya-Rāya's army chaplain (*kaṭakāchāryya*) Vidyādhara-Būchidēvarasa expired

41

Date about 1030 A.D.

The holy footprints of Guṇasēna-paṇḍita's gurū Pushpasēna-siddhānta-dēva.

42

Date about 1050 A.D.

Be it well. The Nāga well which Guṇasēna-paṇḍita-dēva caused to be dug as *dharma* for the town.

43

Date 1077 A.D.

Fortune. In the 999th Śaka year, the year Pingala, when śrī-Rājendra-Chōḷa-Koṇḍāḷva was ruling the kingdom :—his crowned queen Padmala-Dēvi having died, from strong emotion, he and his wife

44

Date about 1080 A.D.

Uttama-Chōḷa-Setṭi with a sword cutting off his head, died.

45

Date 1296 A.D.

Ōm. Obeisance. Be it well. In the reign of—with all titles, the maṇḍalika-Nārāyaṇa, the champion who put to flight Maleya, a cage of adamant to refugees,—śrī-Harihara-Dēva Chōḷa-Dēva,—in the year Durmmukhi, on the 5th of the bright fortnight of Chaitra, Monday,—when Beluhu-nāḍ Goddumbāḍi, Muḷivarāditya-nāḍ Mallikārjjuna, Niḍita Meṇasa, and others the whole nāḍ, uniting, marched to the Muḷlūr fort and besieging it, were scaling the fort,—Boppa-gauḍi's (son) Malleya, fighting the Muḷlūr fort, hewing down the barrier and slaying, fell in the crooked entrance. On his falling, the three hundred men of the villages, especially of Māsāvi, uniting, gave as a *vīra-sēse* for him 3 paddy-fields in the Mākōve land

of the Mullūr paddy-fields, and 5 paddy-fields in Hidijagala ; these eight paddy-fields Boppa-gauli's (sons) Mālaiya and Mādaiya having exchanged for the new *amāni* tank and 9 ga, the Māsavi village united and made over to them, free of all imposts. These boundaries are fixed.

This stone was made by Kengolali Bāchāhāri's son Bairōja. The Kopana-tīrtha *sēnabōva*, Sāteya, wrote the letters of this śāsana. Great good fortune. Śrī. Śrī.

46

Date 1004 A.D.

Be it well. The sun in the sky the Chōla-kula which was like the stem of the tree of paradise the Solar race, the friend of the virgin daughter of Kavēra (that is, the Kāvērī river) devoted to removing the sins of all people,—the great Chōla king Rājakēsarivarmma-Permmānadigul,—to Manija, who in the battle of Panasoge had massed (his forces) and fought, saying I will not return till they are completely put down, so that those who opposed him died,—of his great grace, saying to bind a *paṭṭa* on him and give him a nād,—sent word to Panchavan-mārāya, who bound on him a *paṭṭa* (inscribed with the title) as *Kshatriya-sikhāmani Koṅgāḷva*, and gave him Mālavvi [now Mālambi].

To this, gāvunḍa-Rāchanma's family are witnesses,—Kannavangala Āditya-gāvunḍa, and . . . galani Nauniya Mēru, Kelane . . . cha-gāvunḍa, Nallūr Eṇeyanga-gāvunḍa, (*the rest is effaced*).

47

Date 1756 A.D.

In the year Dhātu, on the 5th of the bright fortnight of Āśvīja,—śrīmat Vōṅkaṭādri-Nāyaka's (son) Krishnappa-Nāyaka granted to Mālambi Rāche-gauḍa the land-rent of 12 ga. Twelve varaha have we given.

48

Date about 1050 A.D.

Be it well. When śrī-Koṅgāḷva was ruling the kingdom :—Komaraya and Sundaraya, when the cows of were carried off, attacked those who drove them away, and
(Images of Sundaran and Komaran, with the names attached).

49

Date 1070 A.D.

* Be it well. In the 993rd Śaka year, the year Sādhārana, on new-moon day of the month Chaitra,—śrīmad Rājēndra-Prithuvi-Koṅgāḷva granted fifty khaṇḍugas of land in the rice fields east and west under the Gaurati tank of Sulligōḍu for the enjoyment of the priest of the god Vira-Siddhēśvara of Hoshavāḷi, and made them over with pouring of water. Also Rājavallabha-setti gave 40 gadyāṇas for the tank, and āḍavala gadyāṇa 1½. Whoso fails in this has slaughtered cows. Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

* One line and a half at the top, beginning with *Svasti*, is too illegible to make out its purport. It was perhaps a subsequent addition.

50

Date 1070 A.D.

Be it well. In the 993rd Śaka year, the year Sādhārana, on new-moon day of the month Chaitra,—when śrī-Rājendra-Prithuvi-Koṅgāḷva was ruling the kingdom :—for the great god Vīra-Siddhēśvara of Hoṣhavallī he gave money and bought land in Poṣavallī Nīra-gāvunḍa's field, and gave ten khaṇḍugas āḍavalam. Whoso fails in this has slaughtered cows.

51

Date ? 1106 A.D.

In the fortunate year Pārthiva, on the 10th of the bright fortnight of Phālguna, Thursday,—Annadāni-arasa had this sluice built. The builders were Venkataiya and Malaiya. Bomarasaiya's writing. The god Basalinga was made in the time of Nanna-gaṇḍa.

52

Date ? about 1290 A.D.

In the year, on the 10th of the bright fortnight of Vaiśākha, Tuesday,—an act of grace granted for the southern Guṇḍa-nāḍ Seventy :—If to there is no male, it will go to a female and to female children. Whoso causes failure in this charity commits sin and has fallen into Naraka. He is guilty of slaughtering cows on the banks of the Ganges and of the murder of a Brāhman.

The great minister Paḍivala-Bānammarāja's son Heggade-Nākana wrote it. Great good fortune Vajjaragāla Bayala-nāḍ Bammōja made the śāsana

53

Date ? 1055 A.D.

When was ruling the kingdom of the world :— -daṇḍanayaka, with others, of whom he was the chief, remitted the dues and gifts of the ku-nāḍ Seventy for Voḍeyappa and Honnapaya, and the money tribute all dues in the year Manmatha, on the of Jēṣṭha, Friday, with the dues and gifts were granted as a favour Koṅgāḷva-Dēva.

54

Date about 1300 A.D.

(The first part is gone.) Details of certain lands granted ; and the tribute for Gōpāla-dēva's army, house-tax, *solage*, forced labour, —freedom from all these, of his own will, did he give. In token of approval, that Malli-Dēva Harihara-Dēvarasa's signature :—

śrī-Chenna-Sadāśiva.

55

Date about 1280 A.D.

(The first part is gone.) When Dēvarasa was ruling the kingdom of the world :—Chikkeya-Nāyaka having fallen in the fight at the boundary of Gaṭṭabāḍi in Yaḍavu-nāḍ,—for Chikkeya-Nāyaka's children, that Malli-Dēvarasa and Harihara-Dēvarasa, with all the of Tenka-nāḍ

56

Date ? 1044 A.D.

The tomb of Prabhāchandra-dēva, the beloved eldest disciple of . . . Śubhachandra-dēva, of the śrī-Mūla-sangha, Dēśiya-gaṇa, Pustaka-gachcha, Koṇḍakundānvaya, and Ingulēśvara-bāḷi. He obtained release (died) in the year Tārāṇa, on the fifth of the bright fortnight of Chaitra, Friday.

57

Date 1095 A.D.

Be it well. In the 1017th Śaka year, the year Yuva, the second of the bright fortnight of the month Śrāvaṇa, Sunday,—the śrīman mahā-maṇḍalēśvara, chief lord of Tripura, sun to the lotus the Balīndra-kula, champion of the Four-faced (Brahmā), a cage of adamant to refugees, a lion to the elephant his enemies, a Bhīma of the powerful, a Rāma in war, a pleasure garden of the Malepas (or hill chiefs), praised by the eulogists, plunderer of foreign territory, his father's warrior, his head at the feet of Śiva, an ocean of truth, a saw to the heart of his enemies, a Rakkasa in war with kings,—with these and many other titles,—Duddharasa, born to Hiṭṭeyarasa and Junjala-Dēvi, being of great might and valour, possessed of fresh youth, the beloved of Vijaya-Lakshmi (the goddess of victory), protecting Maleya, terrifying and driving away his enemies, casting them out of their forts, an incarnation of prowess (or a Virabhadra), the Kali-yuga Yama,—protecting and ruling Samhatha-nād, Pākuvāḍi and other places,—having fifteen horses, fifty male servants, two hundred and fifty strong men, forty-five retainers of good family, and a retinue of many subjects guards relatives and landed proprietors,—on the application of his lawful wife Chikala-Dēvi, having the Rāja(samudra) tank built, and the erected, having set up a *chatram* for holy Brāhmins, having caused rice fields to be made at the river, and brightening many acts of *dharma*,—when he gained the Śiva-lōka (died), his brother Jūjarasa, out of friendship performing his obsequies, had this vīra-śāsana written by Moḷate Duddha-malla, minister for peace and war, and sēnabhōva Rājimayya's son Bamma-dēva. Whoso contemns the rice fields that Duddharasa thus caused to be made, has slain cows and Brāhmins in Bāṇarāsi. Great good fortune. Śrī. Śrī.

58

Date ? 1380 A.D.

In the year Raudri, on the fifth of the bright fortnight of Jēṣhta, Sunday,—the Handra . . dūr Pāri . . . paid a visit,—Śrī-Mānika-dēva. Great good fortune. Śrī. Śrī.

59

Date ? 1297 A.D.

Be it well. When śrīman mahā-maṇḍalēśvara, Nārāyaṇa, Harihara-Dēva. was ruling :—in the year Hēvalambi, on the fifth of the first half of the month Māgha, the *nakshatra* being Aśvini, Thursday,—the regulation formerly made by Harihara for property accruing to a female in Kundūr was as follows :—It will belong to a female, to female children and to children of female slaves. (Here follow a number of names)—These gaṇḍas and others gave this regulation by śāsana to the towns of this nād, for as long as sun and moon endure. Sēnabhōva Jinayya wrote it. Malōja engraved the stone.

60

Date ? about 900 A.D.

Teyalayya Jūbu, washing his feet, gave Baraṇi to Eṇya[ra]sa as an agrahāra. Moreover, Chaṭṭayyaṁ Dhāraka-Balaha Koṅgaṇivarmmaṁ, washing his feet, gave to Ponnamaṇṇa.

61

Date ? about 1095 A.D.

(Very much effaced). Be it well. The śrīman mahā-maṇḍalēśvara, Tribhuvanamalla Vīra. Changālva. to the mahā-ma[ṇḍalēśvara] ditya-dēva.

62

Date ? about 1100 A.D.

Be it well. With all titles, śrīmat Shaṇmēdō-Kōkam, the Kaliyuga Brahma, ascended (to heaven).

63

Date ? 1348 A.D.

In the year Sarvadhāri, on the 5th of the dark fortnight of Chaitra, Sunday,---Gauli-Nanjarappaya and his elder brother granted this *gaṇḍike* to Hānagal Linge-gauḍa.

64

Date ? about 1350 A.D.

śrīmat Bilu-gauḍa and Aṇaba-gauḍa gave this village to the four --- Bayiru ka, Yirāma, Nāgaṇṇaya, and Kempaṇa.

65

Date 1175 A.D.

Śrī. In the year Jaya, on full moon day in the bright fortnight of Phālguna, Thursday, --- when Hoysaṇa bhujabala śrī-Vīra-Ballāla-Dēvarasa was ruling the kingdom of the world :--- to Māyaṇṇa, son of Bīraya of the Kasapa. ---gavuḍas of Siriyūr in the west of Biluhu-nād were granted the eight rights of full possession, such as, hidden treasure, underground stores, springs, minerals, and future profit, of the god Mallikārjuna of Sirivūr, together with the *kāluga*, by a śāsana, with pouring of water. Whoso destroys this will incur the guilt of slaughtering cows on the bank of the Ganges. Great good fortune. Śrī, śrī, śrī.

The guardian of those who take shelter Śrī.

66

Date about 1755 A.D.

(Sanskrit). May it be prosperous. Sending for the best of the *paramahansa saṁnyāsis*, the great Yōgi named Kaivalya, ever solely devoted to wisdom,—the Belūr king Kṛishṇa gave him an elephant and the Mūdravalli village, as an auspicious offering to Kṛishṇa. If it be asked, for what reason was it given ? (*stops here*).

67

Date ? 1360 A.D.

In the year Vikāri, on the 5th of the bright fortnight of Phālguna, Saturday, ---Trinamēra-Dēvaṇṇa having gone below the Ghāts and —Hulukōḍ Chikkaṇṇaya Bomma-gauḍa's *biragal*. Kalina-Bōja engraved it. Śrī Demmaya and Chikkaṇṇaya

Date 1781 A.D.

Śrī. Be it well. In the 1652nd year of the victorious increasing Śalivāhana era, the year Sūdhārana, on the 2nd of the dark fortnight of Māgha, Friday ---in the presence of Manjunātha-svāmi of Kuḷuma, for the service of the god, Hāvēri Virap-oḍēr gave, free of all imposts, Heggadahalli and Sirangāla, and had (boundary) stones set up to the 29 hamlets belonging to the two places, and gave them.

69

Date 1781 A.D.

The sign of Manjunātha-svāmi of Kuḷuma.—(*ḍamaruga* and *triśūla*.)

70

Date about 1175 A.D.

Be it well. When the refuge of all worlds, the favourite of earth and fortune, the mahārājādhirāja, paramēśvara, parama-bhattāraka, sun in the sky the Yādava-kula, crest-jewel of perfection, Rāja of the Malerājas, champion among the Malapas, gaṇḍa-bhēruṇḍa, unshaken in war, unassisted brave, single-handed hero, Śanivāra-siddhi, Giridurgga-malla, destroyer of Magara-Rāya. . . . śrī-Vira-Hoysana [Vira-Ballāla-Dēva was ruling]:—

71

Date ? about 1700 A.D.

Be it well. Śrī. Sirivangala Mācha-gāvunḍa Siriyama-tandi vīra[gaḷ]. Mācha-goṇḍa's son Kāva-goṇḍa set up the stone. Mariyōja's work. Fortune.

72

Date ? about 1800 A.D.

There are six lines, but the whole of the letters have been so nicked as to be illegible.¹

73

Date ? about 1700 A.D.

The stone station of the Jōgi of the westerns.

The western royal stone.

Obeisance to the Jōgi of the westerns.

74

Date about 910 A.D.

Be it well. Śrī-Ereyapa's . . . while saying the end of the battle is good, died, and obtained a *kalnāḍ*. Whose destroys this, incurs the guilt of destroying cows and Bāṇārasi. One *bāḷu* free from taxes.

Great good fortune. Śrī.

75

Date ? 1264 A.D.

Be it well. Śrīman mahā-maṇḍalēśvara, subduer of Chaiṭṭu, in firm character Rāma, supporter of Satyarāya, in solid adamant Rudra, guardian of refugees, śrīmad Vīra-Muni-varāditya Gōkula-dēvarasa :—

In the year Raktākshi, the month Kanyā,—when the Tengu-nāḍaka seized the cows of Yaḷaghuli—his brave servant Mēlālī's infuriated wife Bidaḍe, wrestled with, overpowered, and threw him down, the rope to his legs;—and received a nose-jewel (as reward).

¹ From its appearance this inscription might have supplied some information of value. It may have been for this reason it was defaced.

ಕೂಡಗು ದೇಶದ ಶಾಸನಗಳು

TEXT AS IN THE ORIGINAL

1

ಮಡಿಕೇರಿಯಲ್ಲಿ ಸರ್ಕಾರದ ಖಜಾನೆಯಲ್ಲಿ ಕೆತ್ತಿದ ತಾಮ್ರ ಶಾಸನ.

೨ ಪತ್ರಗಳು - ಪೂರ್ವದ ಪಳಗನ್ನಡಪುರ.

೧ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ-

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿ ಚತುರ್ಮುಖತಾ ಗತಭಿರಗಗನಾಭೀನ ಸದೈವಾಃ ಶ್ರೀಮದ್ವಾಹ್ಮನೀಯಕು
- 2 ಲಾಮಲಾವೋಮಾವಭಾಸನಭಾಶ್ಯರಃ ಸ್ವಬುದ್ಧಯ್ಯಪ್ರಕಾರಬಣ್ಣಿತ ಮಹಾಸಿಲಾಸ್ತಮ್ಭಲಬ್ಧಬಲ
- 3 ಪರಾಕ್ರಮೋದಾರಣೋರಿಗಣವಿದಾರಣೋಪಲಬ್ಧಬ್ರಣವಿಭೂಷಣವಿಭೂಷಿತಕನ್ವಾಯನ
- 4 ಸುಗೋತ್ರಸ್ಯ ಶ್ರೀಮಾನೋಬ್ಬಣಮಹಾಧಿರಾಜಃ || ತತ್ಪುತ್ರಪಿತುರವ್ಯಾಗತಗುಣಯುಕ್ತೋವಿ
- 5 ದ್ವೀಪಿನೀಯವಿಹಿತವೈತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಾಮಾತ್ರಾಧಿಗತರಾಜ್ಯತ್ವಯೋಜನವಿದ್ವತ್ಯ
- 6 ವಿಕಾಜ್ಜನನಿಕಾಪೋಪಲಭಿತೋ ನೀತಿನಾಸ್ತಸ್ಯ ವಕ್ತೃಪಯೋಕ್ತ ಕುಸಲಸ್ಯ ದತ್ತಕಸೂತ್ರ
- 7 ವೃತ್ತಿಪ್ರಣೀತಾ ಶ್ರೀಮಾನಾಧವಮಾಧಿರಾಜಃ || ತತ್ಪುತ್ರಪಿತೃತ್ವತಾಮಹಾಗುಣಯುಕ್ತೋವನೀಕ
- 8 ಚತುರ್ದಶವತ್ಸರಾದ್ಯವಾಪ್ತಿಚತುರುದಧಿಸಲಿಸ್ವಾಧಿಕಯಸ ಶ್ರೀಮದ್ಧರವಮ್ವರಮಹಾಧಿರಾಜಃ || ತ
- 9 ತ್ವತ್ || ದ್ವಿಜಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣಚರಣಾನುದ್ಧತ ಶ್ರೀಮದ್ವಿಜ್ಞಾನೋವಮ

೨ ನೇ ಪತ್ರದ ಮುಂಭಾಗ-

- 10 ಹಾಧಿರಾಜಃ || ತಸ್ಯ ಪುತ್ರಃ || ತ್ವಯವ್ಯಕ್ತಚರಣಾಂಭೋರುಹರಾ ಪಾಪ್ಪನಿತ್ವತ್ಯತೋತ್ತಮಾಬ್ಜಸ್ವಭುಜ
- 11 ಬಳಪರಾಕ್ರಮಕೃಯಾ ಕೃತರಾಜ್ಯಕಲಿಯುಗಬಳಸಂಕಾವಸನ್ನ ವೃದ್ಧೋದ್ಧರಣನಿತ್ಯಸನ್ನದ್ಧಶ್ರೀಮಾನಾಧ
- 12 ನಮಹಾಧಿರಾಜಃ || ತಸ್ಯ ಪುತ್ರಃ || ಶ್ರೀಮದ್ವಿದಂಬಕುಲಗಗನಭಿಸಿಮಾಲಿಸಕ್ರಪ್ಣವಮ್ವರಮ
- 13 ಹಾಧಿರಾಜಸ್ಯೈಶ್ಯಯಾಭಾಗಿನೀಯೋ ವಿಧ್ಯಾವಿನೀಯತಿಸುಪರಿಪೂರಿತಾನರಾಕ್ಶನಿರವಗ್ರಹಪ್ರಥಾನಸಾ
- 14 ಯೋವಿತ್ವಪುತ್ರಪ್ರಥಮಗಣ್ಯ ಶ್ರೀಮಾನೋಬ್ಬಣಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಧೇಯದತ್ತಸ್ಯ
- 15 ದೇಸಿಗಗಣಂಕೋಬ್ಬಕುನ್ದಾನ್ಯಯಗುಣಚಂದ್ರಭಟಾರ ಸಿಷ್ಯಸ್ಯ ಅಭಿಣಂದಿ ಭಟಾರತಸ್ಯ ಸಿಷ್ಯಸ್ಯ
- 16 ಸೀರಭಿಪ್ರಭಟಾರಸಿಷ್ಯಸ್ಯ ಜಯಣಂದಿ ಭಟಾರಸಿಷ್ಯಸ್ಯ ಗುಣಣಂದಿ ಭಟಾರಸಿಷ್ಯಸ್ಯ ಚಂದ್ರಣಂದಿ ಭಟಾರ
- 17 ಸೀತಿಲಾತ್ರರಸ್ಯ ತ್ರಯೋಶತಸ್ಯ ಸಂವತ್ಸರಸ್ಯ ಮಾಘಶರಾಶಂ ಕೋಮನಾರಂ ಸ್ವತಿಸತ್ಯತ್ರ ಸುದ್ಧಪಜ್ಜನಿ
- 18 ವರ್ಷಪೃಥುಲವಲ್ಲಭಮನ್ಮಿತಳವನನಗರಶ್ರೀವಿವಯಜಿನಾಲಯಕ್ಕೆ ಪೂರ್ವಾಡುಭಾಸಹಸ್ರ ಎಡೆನಾಡುಸ
- 19 ವರಮಧ್ಯೇ ಬದಣಗುಪ್ತನಾಮ ಅವಿನೀತಮಹಾಧಿರಾಜೋನದತ್ತನವಡಿಯ ಆಶೀರ್ವಂ ಊರೂ

೩ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ-

- 20 ರೋಷ್ಣನ್ನಿ ಕ್ಷಣ್ಣಗಚ್ಛೆಯ್ದ ಅನ್ಬಲಿಮಣ್ಣಂಕಳವನಪುರದೊಳ್ಳಳವಿತ್ತಿಯಮಣ್ಣೋಗಿಗಿಟೆಯಾಳ್ಳ
- 21 ನ್ನಿ ಕ್ಷಣ್ಣಗಂಪಿರಿಕೆಟೆಯೊಳಂರಾಜಮಾನಂ ಅನುಮೋದನಸನ್ನಿ ಕ್ಷಣ್ಣಗಂಮನೋಹರಂದತ್ತಂ ಬದಣ
- 22 ಗ್ರಾಮಸ್ಯ ಸೀಮಾನಂದಂ ಪೂರ್ವಸತ್ಯಂ ದಿಸಿ ಕಂಜಿಗೇವೋಡಿವಿಗವಸಲೆಯಕರಿವಳ್ಳಯ ಕೊಟ್ಟಗರಬ
- 23 ದಣೆ ಸುಪ್ಪಯ ತ್ರಿಸನ್ನಿಯಸತ್ತಿಕೊಡು ಆಗ್ಗಲೆಯವಿನಕ್ಕೆಬನ್ನ ಕ.ಗಣಿತುಕಂ ಪುನದಕ್ಷಿಣಸತ್ಯಂ
- 24 ದಿಸಿ ಬರುಕ್ಕು ದೀಯೇಬಳ್ಳಣೆ ಪುಷ್ಪಮಿ ಪುನಪಕ್ಷಿ ಮಮುಲವಸನ್ ಬರುಮೊಲಿ ಕವನ್ನಿಯ ಪುನಬ
- 25 ದಣೆಗುಪ್ಪಯ ಕೊಟ್ಟಗರಮುತ್ತುಗಿಯ ತ್ರಿಸನ್ನಿಯ ಕೊಟೆಚಣ್ಣಿಗಾಲೆ ಪುನನೈರೈವ ಸನ್ನ ಕಳಕವೈಪ್ಪ

- 26 ಮಿ ಪುನ ವಶ್ವಿ ಮಸಾಞ್ಞಂ ದಿಸಿ ಪಱ್ಛಿ ಲ್ಪಿಪ್ಪುಪ್ಪುನಿ ಸಾಂತೆಹಿತಿಯ ವಟವೃಪ್ಪುನಿ ಪುನತೂರವಳ್ಳುನಿ ಉತ್ತ
ರಾಮುಬ
27 ದೆಸೆನ್ನ ಬಾಹುಮೂಲಿಕಪನ್ನಿಯಜಮ್ಮುಕಡಿಯತಟಾಕನಿ ಪುನವಾಯವ್ಯದೆ ಗಣಿಚಿಂಚವೃಪ್ಪುನಿ ಪುನಬದಣಿ
28 ಗುಪ್ಪಿಯಮುಱ್ಱುಗಿಯಕೊಳೆಯನೂರದಾಸನೂರತ್ಯಸನ್ನಿಯನೆಗ್ಗಿಲಗುಂಬಿವಿಡುವೆಳುಂಗಿಪುನಗಜಸೆಲಿ
29 ಯಗ್ರಾಮ ಉತ್ತರದಿಸಿ ಕಾಯ್ಕಮೊಜಡಿವ ಇಣಿದುಕೆಂಬರೆಯ ಪುನಪೂರ್ಬ್ಬುಮುಬದೆಸೆನ್ನಬಹುಮೂ
ಲಿಕವ

೩ ನೇ ಶತೃದ ಮುಂಭಾಗ-

- 30 ನ್ನಿಯ ಪುನಕಡತೆಗಾಲವಟವೃಪ್ಪುನಿ ಪುನ ಇಳಾನದೆಬದಣಿಗುಪ್ಪೆಯ ದಾಸನೂರಪೂರ್ವದ ತ್ರಿಸನ್ನಿಯ
31 ತಟಾಕಮಿ ಕೊಡಿಗಟ್ಟಿಚಿಪ್ಪುಪ್ಪುನಿ ಕೆಂತಲವ್ವಿನದಿನೆಇಂ ಪೂರ್ಬ್ಬದಕೊಡಿತ್ತುಸೀಮಾನರಂ || ತಸ್ಯ
ಸಾಕ್ಷೀಣಂ
32 ಗಜ್ಜರಾಪಕುಲ ಸಕಲಾಸ್ಥೆಯಿ ಕಪುರುಷಪರ್ಬ್ಬುಕ್ಕವಾಣಮುಗರೆಯಸೆನ್ನಿಕಗಂಜಿನಾಡನಿಗ್ಗುನ್ನ ಮಣಿ
ಯು
33 ಗುರೆಯನುಪ್ಪುಲಸಿಂಬಾಲಾದವಭ್ಯೇತ್ಯವಾಂ || ದೇಸಸಾಕ್ಷಿತಗಡೂರಕುಱುಗೋವರುಗಣಿಗನೂರತಗಡರು
ಅಶ್ವೋ
34 ಡತನನ್ನಕರುಂ ಉಮ್ಮತೂರಬೆಳ್ಳುರರುಂ ಆಳಗೆಯರುಂ ಬದಣಿಗುಪ್ಪುಂ ಯುಂಪನ್ನಬೆಳ್ಳುರರುಂವೆಗ್ಗಿವಿ
ಯರುಂ ||
35 ಸ್ವದತ್ತೇರದತ್ತಾಂಗತ್ಯ ಯೋಗರೇಥವಸುನ್ನರೀ ಪಪ್ಪಿಂವರ್ಷಸಪ್ರಾಣಿ ವಿಪ್ಪಾಯಾಂ ಜಾಮುತೇಕ್ಯಮಿ||ವ
36 ಸುಭಿವಸುಧಾಭುಕ್ತಂ ರಾಪುಭಿಸ್ತಕರಾಜಭಿ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ತಸ್ಯಾಸ್ಯತದಾಪರಂ || ದೇವ
37 ಸ್ವಂತುನಿಪಂಘೋರಂ ನನಿಪಂನಿಪಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಯೊನ್ನಿ ದೇವಸ್ಯಪುತ್ರಪಾತ್ರಿಕಂ || ಸಾಮಾ
ನೋಽಯಂ ಧ
38 ಮ್ಪುರೋತುಂ ನೃಪಾಣಾಂ ಕಾಲೀಕಾಶೇ ಖಾಲನೀಯೋ ಭವದ್ವಿ ಸರ್ಬ್ಬಾನೇತಾಂಭಾಗಿನ ಪಾತ್ರಿವೇ
ನ್ಮಾಭೂಯೋಭೂಯೋ
39 ಯಾಚತೇ ರಾಮುಭದ್ರಾ || ವಿಸ್ವಕಮ್ಮಲಿಖಿತಂ || ೧೭

2

ಕಿಗ್ಗಟ್ಟಾಡಿನಲ್ಲಿ ಬಿಳಿಯೂರ ಗ್ರಾಮದ ಕಡಂಗದಲ್ಲಿದ್ದಿರುವ ಶಿಲಾ ಶಾಸನ

- 1 ೧೭ ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಕನ್ಯಪ
2 ಶ್ರೀತಾಕಾಲ ಸಂವತ್ಸರಂಗಳೆಣ್ಣುನೂಪೊಮ್ಮತ್ತನೆಯವರ್ಷ
3 ಮ್ಪು)ವತ್ತಿಸುತ್ತಿರೆ ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯ ಕೊಂಗುಣಿವಮ್ಮಧಮ್ಮಮ
4 ಹಾರಾಜಾಧಿರಾಪಕೂವಳಾಲಪುರವರೇಶ್ವರವನ್ನಗಿರಿನಾಥ ಶ್ರೀಮ
5 ತ್ಯಮ್ಮನಡಿಯರಾಜಾಭಿಷೇಕಂಗೆಯ್ದ ಪದಿನೆಣ್ಣುನೆಯವರ್ಷದಂದು ಪಾ
6 ಲ್ಕುಣಮಾಸದ ಶ್ರೀಪಕ್ಷ ಮೆಯನ್ನು ಶಿನಣನ್ನಿಸಿದ್ವಾನ್ನದೆ ಭಟಾರ
7 ರಶಷ್ಯಸ್ವರ್ವ್ವೇಣನ್ನಿದೇವರ್ಗ್ಗ ಪೆಣ್ಣೆಗಡಜ್ಜದೆ ಸತ್ಯವಾಕ್ಯಜಿನಾಲ
8 ಯಕ್ಕೆ ಪದೊ ಟಿಗರೆಯಬಿಳಿಲೂಪ್ಪನ್ನಿ ಪ್ಪಳ್ಳಿಯುಮಂಸರ್ವ್ವಸಾದವರಿ
9 ಹಾರವೆಮ್ಮನಡಿಕೊಟ್ಟೊತ್ತೊಮ್ಮತ್ತಲುಸಾಸೆರ್ವ್ವರುಮಯ್ಯಾನುನ್ನರುಂಬೆದೊ
10 ಟಿಗರೆಯಎಣ್ಣುದಿನ್ನುರುಂ ಎಣ್ಣುಕ್ಕಲುಂ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ ಮಲೆಸಾಸಿ
11 ಸ್ವರುಮಯ್ಯಾಸ್ವರುಮಯ್ಯಾ ಮರಿಗುಂ ಇದಕ್ಕೆ ಕಾಪು ಇದನಣಿದೊಂ
12 ಬಾಣಾಣಾಸಿಯುಮಂಸಾಸೆರ್ವ್ವಪರ್ವ್ವಸ್ವರುಮಂಸಾಸಿರಕವಿತ್ತಯುಮಂಲ
13 ಚಿದೊಂಪಜ್ಜ ಮಹಾಪಾತಕನಕ್ಕುಂಸಜೊಜಿನಲಿಖಿತಂ
14 ಬೆಳ್ಳುಲೂರು ಎಣ್ಣುತ್ತುಗದಾಣಪೊನ್ನುಂ ಎಣ್ಣುನೂಪುಬತ್ತ
15 ಮುಂ ತಪುವೊಂ

3

ಅದೇ ನಾಡಿನಲ್ಲಿ ಕೂತೂರು ಗ್ರಾಮದ ಉಕ್ಕುಂಡ ಕಾಡಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

- | | |
|--------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಕುಣವಮ್ಪು | 7 ವುದನೊಡ್ಡೆಸಿದ್ಧಿಯದಪೊಣ್ಣು ಛಪ್ಪತ್ತು |
| 2 ಧಮ್ಪುಮಹುರಾಜಾಧಿರಾಜಂಕುವ | 8 ಗದ್ಯಾಣಪೊನ್ನುಂಜಿತ್ತಿಯಭಿ |
| 3 ಲಾಲಪುರವರೇಶ್ವರಂ ನನ್ನಗಿರಿನಾಥಂ | 9 ತ್ತದೊಳ್ ನೂತುಭತ್ತಮುಮಂಎಲ್ಲಾ |
| 4 ಶ್ರೀಮತ್ಪುಷ್ಪನಡಿಗಳೆಜಿಡಲ | 10 ಕಾಲಕ್ಕುಂನಾಸನನಾಗಬಿ |
| 5 ಎಟೆಯಜ್ಜಗಾಪುಣ್ಣನಮಗಂಗೆಪಮ್ಪು | 11 ಬ್ರೂಬೊವಯ್ಯನಕ್ಕುರಂಮಂಗಳಂ |
| 6 ದಿವಟ್ಟಂಗಟ್ಟಿಬಿಟ್ಟಿಸ್ತಿತ್ತಮಮಾ | 12 ಎಟೆಯಂಗೆಕಲಾಡುಮಹಾಶ್ರೀ |

4

ಅದೇ ನಾಡಿನಲ್ಲಿ ಪೆಗ್ಗೂರ ಗ್ರಾಮದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

- 1 ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಳಾತಿತಸಂವತ್ಸರಸತಜ್ಜರ್ವ ತ್ತನೆಯ ಈಸ್ಯರಸಂ
- 2 ತ್ತುರಂಪ್ರವರ್ತಿಸ || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಕುಣವಮ್ಪುಧಮ್ಪು ಮಹಾ
- 3 ರಾಜಾಧಿರಾಜಾ ಕೂಳಾಳಪುರವರೇಶ್ವರ ನನ್ನಗಿರಿನಾಥ ಶ್ರೀಮತ್
- 4 ರಾಜಮಲ್ಲಸಮ್ಪುನಡಿಗಳೆ ತದ್ವಿಷಾರ್ಥೈನ್ದರಪಾಲ್ಕುಣಸುಗ್ಗಪಕ್ಷದ ನ
- 5 ನ್ನೀಸ್ಯರಂತಲ್ಪದವನವಾಗ ಸ್ವಸ್ತಿ ಸಮಸ್ತೈರಿಗಜಭಿಪಾಟೋಪ
- 6 ಕುಂಭಿಕುಂಭಿಸ್ತಳಸ್ಪಟಿತಾನರ್ಥೈಮುಕತ್ತಾಫಗಹಣಭೀಕರಕರಾಸ
- 7 ನಿವಾಸಿತದಕ್ಷಿಣದೊಡ್ಡೊಡ್ಡೊಮಣ್ಣಿತ ಪ್ರಚಣ್ಣಂ ಅಣ್ಣನಬಣ್ಣಬ
- 8 ಡವರದನಣ್ಣಂ ಶ್ರೀಮತ್ ರಕ್ಕಸಬೆದೊಡೆಗೆಯನಾಳಂತ್ತಿರಭದ್ರಮ
- 9 ಸ್ತು ಜಿನಕಾಸನಾಯ ಶ್ರೀ ಬೆಳ್ಳೊಳನಿವಾಸಿಗಳಪ್ಪ ಶ್ರೀ ಬೀರಸೇನಸಿ
- 10 ದ್ಧಾನ್ತದೇವರವರಶಿಷ್ಯರ್ ಶ್ರೀ ಗೊಣಸೇನಪಣ್ಣಿತಭಟ್ಟಾರಕರವರ
- 11 ಶಿಷ್ಯರ್ ಶ್ರೀಮತ್ ಅನನ್ದವೀರ್ಯಯ್ಯಂಗಳ್ವಿರ್ಗದೊರುಂಪು
- 12 ಸವಾದೆಗಮುಮನಭೈನ್ದಗಸಿದ್ಧಿಯಾಗ ಪಡೆದರದಕ್ಕೈಸಾ
- 13 ಕ್ಷೇತೊಂಭಿತ್ತಪುಸಾಸಿಬ್ಬರುಮಯ್ಯಮನ್ನರುಂಬೆದೊಡೆಗೆರೆ
- 14 ಯೆಪ್ಪಿದಿಂಬರುಮೆಣ್ಣೊಕ್ಕುಲುಮಿದಂಕಾವನಾರ್ಪಲ್ಪವರ್ಗಲೆವರು
- 15 ಮಯ್ಯಿಬ್ಬರುಮಯ್ಯಾ ಮಾರಿಗರುಂ ಶ್ರೀಪುಂಜ ' ಮಹುರಾಜಂ
- 16 ದತ್ತಿಯನಾಪ್ರೇನೊಬ್ಬನುತಿದೊಂ ಬಾಣರಾಸಿಯಂ ಸಾಸಿಬ್ಬರಪ್ರಾಪ್ತ
- 17 ಣಮಂ ಸಾಸಿರಕವಿಲೆಯುಮನತಿದ ಸ್ವಾ ಮಹಾಪಾತಕನಕ್ಕುಂ
- 18 ಇದನಾರೊಬ್ಬಕಾಂದರವರ್ಗವಿದು ಪುನ್ನಂ ಚನ್ನಣ್ಣನಿಯಯ್ಯವ ಉಪತಂ
- 19 ಪೆರ್ಗೊದೊರಬಸದಯ ಶಿಲಾಸನಂ

5

ಮಡಿಕೇರಿಯಲ್ಲಿ ಸಂಪುಲ್ ಸೂಲಿನ ಬಾಗಿಲಲ್ಲಿ ತಂದು ಇಟ್ಟಿದ್ದ ಶಿಲಾಶಾಸನ

- | | |
|-------------------------------|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಕವು | 13 ದಿಮುಳ್ಳೊನ್ನಾರ್ಡಬೊಕನಹ |
| 2 ಪ್ಪ ಣಂ ನೆಯ ಸಾ | 14 ಲ್ಲಿಯುಂಹಕಾಡಿವಾಡಿಯಗೆ |
| 3 ವ್ಯಾರಿಸಂ | 15 ರಣಳ್ಳ - - ಯು - - |
| 4 ವತ್ಸರ | 16 ಳೆಯುಂ.ದಕ್ಕೂಡಲೂರು |
| 5 ದಪಾಲೂ | 17 ಮಂತನ್ನ ಭಂ ಬೂದಿನ |
| 6 ಣಮಾಸ | 18 ಪಡೆದೊದಲಳ್ಳಲುತಿ |
| 7 ದಪುಣ್ಣಮೆ ಉತ್ತರಭಾ | 19 ಯಂಮಿನ್ದರಾಂವೇಶ್ವರಮರ್ಕ |
| 8 ದ್ರವದಿ ಅಕ್ಕನಾರದಿನ್ದ | 20 - - ಬತ್ತುಕಬ್ಬಿಳಂಗಳಲೂಧ |
| 9 ಗಣಗೂರಬಿಳಗಾಮು | 21 [ಮ್ಪು]ಕ್ಕುಬಿಟ್ಟಮಣ್ಣು ಬಣ್ಣುಗ |
| 10 ಣ್ಣನಮಗಂಹಣ್ಣ [ದ] | 22 ಈಧಮ್ಪು ವನಳದಂಕವಿಶಿ |
| 11 ಮರ್ಸಟ್ಟಿಕುಣಿನ್ನೋರೊಳೆಗೆಗೇದು | - - - - - |
| 12 ಕಾಲಂತಿಟ್ಟಿ ಲೂಕಾಲೂರಂಮಾ | - - - - - |

¹ or P ಶ್ರೀಪುರದ, as in first edition, and IA, vi, 102.

6

ಯಂಗಳಸೂವಿರ ಶ್ರೀಮೆಯಲ್ಲಿ ನಿಡುತ-ಗ್ರಾಮದಲ್ಲಿರುವ ವೀರಕಲ್ಲು

ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಕವರವುಷ ೧೧೭೭ ನ ರಾಕ್ಷಸ ಸಂ | ವೈಕಾಖ ಉದ್ಧ ೧೧ ಶಿ ಶ್ರೀಮತ್ ಪ್ರತಾಪ ಚಕ್ರ
ವರ್ತಿ ಹೊಯ್ಸಳ ಭುಜಬಲ ಶ್ರೀ ವೀರನರಸಿಂಹರಾಯನ...ಕಾಲದಲ್ಲಿ ಕುಗೋಡಿನ ಬೀರಗವುಡನ ಮಗ ಸೋ
ಮಯನು ಬೋಗುಳತ್ತಾ ಬುಂಬಿಯನಾಯಕನು ತಾಳು ದೂತ ಬೀಮೆಯ ಸೋಮಯ್ಯನೊಡನೆ ಯತ್ತಿಹೋಗಿಕಾಡಿ
ದಲ್ಲಿ ಬಿದ್ದನು | ಆ ಸೋಮಯ್ಯನು ದೇವಲೋಕಕ್ಕೆ ಸಲ್ಲಬೇಕೆನ್ನು ಆತನೊಡನೆ ಹುಟ್ಟಿದ ಮಾರಿಗವುಡನು ಆ ಸೋ
ಮಗವುಡನ ಮಗ ಮಾರುಂಗನು ಸಂಪಾಯಮಾಡಿದ ಬೀರಗಲ್ಲು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

7

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು

ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಕವರವುಷ ೧೨೦೮ ಪಾರ್ಥಿವ ಸಂ | ರದೆ ವೈಕಾಖ ಶುಭ ೧೨ ಶ್ರೀಮತ್ ಪ್ರತಾಪ ಚಕ್ರ
ವರ್ತಿ ಹೊಯ್ಸಳ ಭುಜಬಲ ಶ್ರೀ ವೀರನರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ ಕಾಲದಲ್ಲಿ ಕುಗೋಡಿನ ಮಾರ
ತಮ್ಮನು ತನ್ನ ಕೊಡನ ಪ್ರತಿತ್ತು ಮತ್ತರವಿರೋಧಂಗಳ ಕೂಡಿ ಕಾಳಗದಲ್ಲಿ ಕಾಡಿ ಬಿದ್ದನು | ಆ ಮಾರತಮ್ಮನು
ದೇವಲೋಕಕ್ಕೆ ಸಲ್ಲಬೇಕೆನ್ನು ಆತನ ತಮ್ಮ ಮಲಿಯನಾಯಕ ಆ ಮಾರತಮ್ಮನ ಮಕ್ಕಳು ಸೋಮಣ್ಣ ವೀರಗಲ್ಲು
ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

8

ಪಾಡಿನಾಲ್ಪುನಾಡ ತಾಲ್ಲೂಕು ಬೆಂಗಳೂರು ಕುಯಂಗಿರಾಡ ಪಾಲಕರ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ
ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಿಲಾ ಶಾಸನ

ಪ್ರಮಾಣ 4'4" x 2'8".

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತೆರ

- 1 ಖ್ಯಾಸಗ್ರಂಥ | ಚಿತ್ರಾಯಕಂ ಹಿರೋಪಾಶ್ಚಂ
- 2 ಮಾರಾಂಕೇಣಿಂ ಖ್ಯಾಸಗ್ರಂಥಶ್ಚಿಕ್ಷುತು ಬಲಾ
- 3 ಸಾಕ್ಷಾತ್ ಕುರಿತು ಸಾಕ್ಷಾತ್ ಸಾಕ್ಷಾತ್ | ಖ್ಯಾಸಗ್ರಂಥ
- 4 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತುತು
- 5 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 6 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 7 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 8 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 9 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 10 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 11 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 12 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 13 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 14 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 15 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 16 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 17 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 18 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 19 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು
- 20 ಸ್ತೋತ್ರಾಂಕೇಣಿಂ ತುರಿತುತುತುತುತುತುತುತುತು

- 21 கனவு ஸ்ரீமணாரவோதகரோடொ
- 22 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 23 டிமெலூக விவலுமெலுதது
- 24 வர் வகிமெமெஸுரிவலவ
- 25 யர் காலுமீதூபரலுமீதூமீதூமீதூ
- 26 கயி

9

பாடினாலு நா 3 அலலுசு தவ்நாடு சஞ்சனாடு ஐகமெலுல காலுமீதூ
 ஐகமெலுல காலுமீதூ

புலுல 4'6" x 2'8".

காலுமீதூ

- 1 ஸ்ரீமணாரவோதகரோடொ
- 2 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 3 டிமெலூக விவலுமெலுதது
- 4 வர் வகிமெமெஸுரிவலவ
- 5 யர் காலுமீதூபரலுமீதூமீதூ
- 6 கயி
- 7 ஸ்ரீமணாரவோதகரோடொ
- 8 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 9 டிமெலூக விவலுமெலுதது
- 10 வர் வகிமெமெஸுரிவலவ
- 11 யர் காலுமீதூபரலுமீதூமீதூ
- 12 கயி
- 13 ஸ்ரீமணாரவோதகரோடொ
- 14 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 15 டிமெலூக விவலுமெலுதது
- 16 வர் வகிமெமெஸுரிவலவ
- 17 யர் காலுமீதூபரலுமீதூமீதூ
- 18 கயி
- 19 ஸ்ரீமணாரவோதகரோடொ
- 20 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 21 டிமெலூக விவலுமெலுதது
- 22 வர் வகிமெமெஸுரிவலவ
- 23 யர் காலுமீதூபரலுமீதூமீதூ
- 24 கயி
- 25 ஸ்ரீமணாரவோதகரோடொ
- 26 ராது:மெடாதுவாஸாபிதா ககிலுடி வ
- 27 டிமெலூக விவலுமெலுதது
- 28 வர் வகிமெமெஸுரிவலவ
- 29 யர் காலுமீதூபரலுமீதூமீதூ
- 30 கயி
- 31 ஸ்ரீமணாரவோதகரோடொ

10

ಅಂಜನಗಿರಿಯಲ್ಲಿರುವ ಶಿಲಾ ಶಾಸನ

ಪ್ರಮಾಣ 5'5" x 2'4".

- 1 ಶ್ರೀ ಶಾಂತಿನಾಥಾಯ ನಮಃ || ನಿರ್ವಿಘ್ನಮಸ್ತು || ಕುಭಮಸ್ತು ||
- 2 ಶ್ರೀಮತ್ಪ್ರಸಾದಮಂಭೀರಸತ್ಯದ್ವಾವಾಂಛಾಫಲಾಂ ಚೈವ | ಜಿಯಾತ್ಪ್ರಲೋಕೈನಾಥ
- 3 ಸ್ಯ ಶಾಸನಂ ಬಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಘ ದೇಶಿಗಣ ಪುಸ್ತಕ ಗ
- 4 ಚೈ ಕುಂಡಕುಂದಾನ್ವಯದಯಿಂಗುಳೇಶ್ವರವಳಯ ಶ್ರೀಮದ್ಭೀಳುಗುಳ ಪುರವರಾ
- 5 ಫೀಶ್ವರ ಗುಮ್ಮಟ ಜಿನೇಶ್ವರನಾದ ಪದ್ಮಮತ್ತಮಧುಕರಾಯಮಾನರಾದ ತ
- 6 ತ್ತಾಲ ಧರ್ಮ ಪ್ರವರ್ತಕರಾದ ಧರ್ಮಾಚಾರ್ಯರ ಬಿರುದಾವಲಿ ಯೆಂತೆಂದೊಡೆ |
- 7 ಪಂಡಿತ ಪುಂಡರೀಕ ಕುಲಮಂ ಪರಿಬೋಧಿಸಿಯುವಿರ್ಕೊಮ್ಮಾ ಉದ್ದಂಡ ಕುವಾಂ
- 8 ಹೃತ್ತಮುನೋದಿಸಿ ಕೂಡೆ ದಿಗಂಬರ ಪ್ರಭಾಮಂಡನ ವೃತ್ತಮಂತಳದು ಭವೈರಥಾ
- 9 ಂಗ ಮನೋವೃತ್ತಾವಗಂಶಂತದೇವಸೂರ್ಯನಸೆದಂನಯನಾಗ್ಯಚಿಯಿನಿರಂತರಂ ||
- 10 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ರಾಯರಾಜ ಗುರುವಂಡಲಾಚಾರ್ಯ ಮಹಾವಾದ ವಾದೀಶ್ವರ
- 11 ರಾಯನಾಥಿತಾನುಹ ಸಕಲ ವಿದ್ವಜ್ಞನ ಚಕ್ರವರ್ತಿಗಳಂ ಬಲ್ಲಾಳರಾಯಜೀವರಕ್ಷಪಾ
- 12 ಲಕಾಧ್ಯನೇಕಪಿರುದಾವಶೀವಿರಾಜಮಾನರುಮಪ್ಪಶ್ರೀಮಚಾರ್ಯ ಗುರ್ಕೀರ್ತಿ ಪಂಡಿತದೇವರು
- 13 ಗಳ ಪ್ರಶಿಷ್ಯರಾದ ತಚ್ಚಿಷ್ಯ ಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂಡಿತದೇವರುಗಳ ಪ್ರಸು
- 14 ಶಿಷ್ಯರಾದ ತಸ್ಯಾಗ್ರಜಿಷ್ಯ ಶ್ರೀಮಚಾರ್ಯ ಗುರ್ಕೀರ್ತಿ ಪಂಡಿತದೇವರುಗಳ ಸತ್ಕೀರ್ತಿಯರಾದ ಶ್ರೀ
- 15 ಮಚಾರ್ಯಂತೀರ್ತಿದೇವರುಗಳು ಕಕವರ್ಷ || ೧೪೬೬ ಸಂದ ವರ್ತಮಾನ ಕ್ರೋಧಿಸಂವತ್ಸ
- 16 ರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಲೂಬರಸಿದ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದೊಡೆ ತಮ ಗುರು
- 17 ಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂಡಿತದೇವರುಗಳು | ಕಲಿಕಾಲದಮ್ಯುರ್ತೀರ್ಥ
- 18 ಪ್ರವರ್ತನ ನಿಮಿತ್ತವಾಗಿ ಸುವರ್ಣವತಿನವಿಯಿಂದ ಸ್ವಯಂಪ್ರತ್ಯಕ್ಷರಾಗಿ ಶಾಂತೀ
- 19 ತ್ಪೀಶ್ವರನು ಅನಂತನಾಥಸ್ವಾಮಿಯು ಕಕವರು ೧೪೫೩ ನೆಯ ವಿಕೃತ ಸಂವತ್ಸ
- 20 ರದ ಚೈತ್ರದಲು ಬಿಜಿಮಾಡಲಾಗಿ ಅಂಜನಗಿರಿಯ ಅಗ್ರನಿವಾಸಿಯಾಗಿದ್ದ
- 21 ಶಾಂತಿನಾಥಸ್ವಾಮಿಯ ಬಸದಿಗೆ ಬಿಜಿಮಾಡಿಸಿ ಗಿರಿಯಗ್ರದಲ್ಲಿ ದಾರುಮಯದ ಬ
- 22 ಸದಿಯಮಾಡಿಸಿ ಖರ ಸಂವತ್ಸರದ ಚೈತ್ರಮಾಸದಲ್ಲಿ ಸ್ವಾನುಜರಾದ ಕೊಣಸನಗರದ
- 23 ಶಾಂತೀಪಾಧ್ಯಾಯರ ಕಮ್ಪಿಂದ ಪ್ರಶಿಷ್ಯಯಮಾಡಿಸಿ ಶಿಲಾಮಯನಾದ ಬಸ
- 24 ದಿಯಮಾಡಿಸನ್ನು ಬುಧಗತಿಸಲಾಗಿ ಅಲ್ಲಿಂದ ಮುಂದೆ ಕ್ರೋಧ ಸಂವತ್ಸರದ ಕಾ
- 25 ರ್ತಿಕ ಶುದ್ಧ ೧೫ ನೆಗೆ ಕಲು ಗೆಲಸಹಾಲಧಾರಿಗಳ ನಡಸಿದ ವಿವರ ನಂಜರಾಯ
- 26 ಪಟ್ಟಣಕ್ಕೆ ಸಲುವೆ ಬೆಂಮೆತ್ತಿಬೂತನಹಳಮಗನಕೆಡೆಯಸಮ[ಸ್ತ]ಹಲಗಿಂ ಕಲುಗೆ
- 27 ಲಸಕ್ಕೆ ಸಂದ ಹೊನ್ನು ಗ ೨೦೦ ಹನಸೂಗೆಯ ಆದಿಶ್ರೀ ಅವ್ಯಗಳು ಅಮನಕೊಸಹ
- 28 ಳ್ಳಯ ಭುಜಬಲಿ ಶ್ರೀವ್ಯಗಳಿಂದ ಗರ್ಭಗೃಹವಗೈವಲ್ಲಿ ಕಲುಗೆಲಕ್ಕೆ ಸಂದದು ಗ ೩೦ ಹೊನ್ನು
- 29 ತಮಗುರು ಶ್ರೀಮಚಾರ್ಯ ಗುರ್ಕೀರ್ತಿ ಪಂಡಿತ ದೇವರುಗಳಿಗೆ ತಾವಿತ್ತಂಡಕ್ಕೆ ಮೂಟು
- 30 ಹಾಲದಾರೆ ಮಧ್ಯಭಾಗಲಿ ವೊಂದುಹೊತ್ತಿನ ನೈವೇದ್ಯಕ್ಕೆ ಕೆಲಸಂದದುಗ ೫೦ ಆಹಾರದಾ
- 31 ನಕ್ಕೆ ಕೆಲಸಂದದುಗ ೫೦ | ಕುಭಕೃತ ಸಂವತ್ಸರದ ಫಲ್ಗುನ ಶುದ್ಧ ೧೫ ಲು ಅಂಜನ
- 32 ಗಿರಿಯ ಶಾಂತೀಶ್ವರಗೆ ಬಿಸಿಗೆ ಸ್ತೋತ್ರಮಳಿಗೆಯ ಸಮಸ್ತ ಹಲರು ಕಂನಡಿ
- 33 ಗಹಲರು ನಾನಾದೇಸಿಯ ಹಲರು ಮಾಡಿದ ಧರ್ಮ | ನಾಳು ಕಟ್ಟಿದ ಕಾಲು ನಡೆ
- 34 ವೊಂದಕ್ಕೆ ಗ ೧೮೧ ವನು ಆಹಾರದಾನಕ್ಕೆ ಕೊಡುವೆಲು ಯಂದು ಬರಸಿದ ಈ
- 35 ಧರ್ಮಶಾಸನ ಯೀ ಧರ್ಮಕ್ಕೆ ತಪ್ಪದವರು ಗೋಬ್ರಾಹ್ಮರನ ಕೊಂದ ದೋಷಕ್ಕೆ ಹೋವ
- 36 ರು || (ಯೆಡಪಾರ್ಶ್ವ)
- 37 ಕಕ ವರುಷ
- 38 ೧೪೬೫ ನೆ
- 39 ಯ ಕುಭಕೃತ
- 40 ಸಂವತ್ಸರದ

- 41 ಚೈತ್ರ ಕುದ್ಧ ೧೩
- 42 ಬುಧವಾರ ವೈ
- 43 ಪುಲಕುತ್ಯದಿ
- 44 ಮುಖ ತಂದ
- 45 ದೇಹಾರಗಳ
- 46 ಕುಲ ಪ್ರತಿಷ್ಠೆ
- 47 ಯಾವತ್ತು ||
- 48 ದಾನಕಾಲಗೆ
- 49 ಹಳ್ಳವೆಯಲ
- 50 ಗದ್ದೆಯ ಕ್ರಯದ
- 51 ಮುಖ್ಯ ಗ ೨೦
- 52 ಕೊಲಾಯಗು ಹೊ
- 53 ಸಗದ್ದೆ ಗೃಹದ
- 54 ಕೈ ಕೊಟ್ಟದು ಗಂ
- 55 ಉಭಯಂ ವೆಚ್ಚ
- 56 ಗ ೧೦೦ ಕೈ ಆದಾ
- 57 ಯ ಶ್ರೀಮಚ್ಚಾ
- 58 ರುಕ್ಮೀರ್ತಿವಂಡಿತ
- 59 ದೇವರುಗಳ ಶಿಷ್ಯ
- 60 ರು ಸನಸೋಗಮಂ
- 61 ದಿ ಶ್ರೀ ಅವ್ಯಗಳಿಗೆ
- 62 ಬುಜಬಲಿ ಶ್ರೀ
- 63 ಅವ್ಯಗಳಿಗೆ ಗ ೨೪
- 64 ಬಸವೇಶ್ವರ ಅನ
- 65 ಲಕ್ಷ್ಮಿ ಅನಗರು

- 66 ನೇ [ಮಿ] ಶ್ರೀ ಅವ್ಯಗಳಿಗೆ ಸ
- 67 ಎದ್ದು ಗ ೨೪ ಮು
- 68 ದಿ ಸಟ್ಟಿಯವಿಜೆ
- 69 ಯ ಶ್ರೀ ಅವ್ಯಗಳ
- 70 ಎಂದೆದು ಗ ೧೦
- 71 ಮುಖಗನಹಳೆಯ
- 72 ಆದ್ಯಕ್ಕಗಳಂಸಂ
- 73 ಗ ೧೦ ಹಾರುವ
- 74 ಸಟ್ಟಿಯ ವಿಜಯ
- 75 ಣ ಕಟ್ಟಿರಿಂ ಗ ೩೦
- 76 ಕಂಠನೂರ ದೇವರಂ
- 77 ಮ ಕಟ್ಟಿಯಿರಿಂ ಗ ೧೦
- 78 ಅಸುಂಡಿಯ ಅಗಸ . .

(ಬಲ ಪಾಠ್ಯ)

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ಧರ್ಮ ಶ್ಲೋಕಗಳು

- 107 ಈ ನಾಡಿದ ಧ
- 108 ಮೃಗು ಆಚ
- 109 ಎಂದಾಕ್ಕ ಸಾಧ
- 110 ಯಿಯಾಗಿ ನಡೆ
- 111 ಯಲಿ ಯೆಂದು
- 112 ಬರಸಿದ ಧರ್ಮ
- 113 ಶಾಸನಕ್ಕೆ ಮಂ
- 114 ಗಲ ಮಹಾ
- 115 ಶ್ರೀ ಶ್ರೀ

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ಕಟ್ಟಿಪುರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಶುಭವಸ್ತು || ನಮಸ್ತುಂಗಶಿರಸ್ಸುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭನೂಲಸ್ತಂಭಾಸು ಕಂಭವೇ || ವಂದೇಶ್ರೀಲಾಸರಾಹಸ್ಯ ದಂಷ್ಟ್ರದಿಣ್ಣಾಸುಪಾತು ನಃ ಉಧುತಾ ಮೇವನೀ ಯೇನ ಕಲಂಕಮಿವಯತ್ರನಾ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯನಾಲಿವಾಹನಕಕನಗುಷಗಳ ೧೭೦೧ ನೆಯ ಶ್ರೀಮುಖನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು ಕಾತ್ಯವಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ಬೇಲೂರಕೃಷ್ಣ ಪುನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂಕಟಾದಿನಾಯಕರ ಪುತ್ರರಾದ ಕೃಷ್ಣ ಪುನಾಯಕರು ವಸಿಷ್ಠಗೋತ್ರದ ಅಶ್ವಿನನ ಸೂತ್ರದ ಬುಕ್ಕಾಖಾಧ್ಯಾಯನರಾದ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಗಳ ಪೌತ್ರರಾದ ಪುಟ್ಟರಸ್ತೆಯನ ಪುತ್ರರಾದ ಯೋಗಪ್ರಿಯೆಗೆ ಬಹುಸಿಕೊಟ್ಟ ಗ್ರಾಮದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಪರಾಜರಾಜರಮೇಶ್ವರ ಶ್ರೀ ನೀರಪುತಾಂಶ ಶ್ರೀನೀಲಕೃಷ್ಣರಾಯದೇವ ಮಹಾರಾಯರವರು ನಮ್ಮ ವೃದ್ಧಪಿತಾಮಹರಾದ ಸಿನ್ಹಗೋವಿಂದ ಗುಮಕರಗನ್ನಭವಲಾಂಕಭೀಮಮಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ಬಲ್ಲಿಯದ ಸಪ್ತಾಂಗಹರಣರಾದ ಯರಕೃಷ್ಣ ಪುನಾಯಕರೈಯನವರಿಗೆ ಪಾಲಿಸ್ತ ಬೇಲೂರಶೀಮೆಗೆ ಸಲುವ ಅರಕಲೋಡವಲಿತ ದಿ ತುಂಗನಾಡ ನೀರುಗುಂದಸ್ತಲದಲ್ಲಿ ಕೊಣಗನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಹೇಮಾವತಿನದಿಗೆ ದಕ್ಷಿಣದ ಜಮೀನಿಗೆ ಪಶ್ಚಿಮ ನಿಲು ನಾಗಿಲಿಗೆ ಪುತ್ರರಾದ ಕಟ್ಟಿಪುರದಗ್ರಾಮ ಯಿಪ್ಪುಗಳಲಿಗೆ ಪೂರ್ವವಾದ ಹಿರುಮನಹಳ್ಳಿ ಸಹ ಕಾತ್ಯವಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಕೃಷ್ಣ ಪುನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂಕಟಾದಿನಾಯಕರ ಪುತ್ರರಾದ ಕೃಷ್ಣ ಪುನಾಯಕರು ವಸಿಷ್ಠಗೋತ್ರ ಅಶ್ವಿನನ ಸೂತ್ರದ ಬುಕ್ಕಾಖಾಧ್ಯಾಯನರಾದ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಗಳ ಪೌತ್ರರಾದ ಪುಟ್ಟರಸ್ತೆಯನ ಪುತ್ರರಾದ ಯೋಗಪ್ರಿಯೆಗೆ ಕಟ್ಟಿಪುರದಗ್ರಾಮ ಹಿರುಮನಹಳ್ಳಿ ಸಹ ಯಾತಥಾತಿಥಿ ಮಕರ ಸಂಕ್ರಮನ ಪುಣ್ಯಕಾಲ ದಲ್ಲಿ ಸುರೇಶ್ವೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಅಕ್ಷನಾಗಾಮಿನಿಧಿನಿರ್ದೇಶ

ಜಲಪಾಪಾನ ಸಿದ್ಧಸಾಧ್ಯಂಗಳಂಬ ಅಷ್ಟಭೋಗ ಸ್ವಾಮ್ಯವನ್ನು ಆಗಮಾಡಿಕೊಂಡು ನಿಮ್ಮ ಸಂತಾನಪರಂಪರಾ ಆಚಂದಾರ್ಥಸತ್ಕಾರ್ಯಗಳಾಗಿ ದಾನಾದಿ ವಿನಿಮಯ ವಿಕ್ರಯಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸುಖದಲ್ಲು ಅನುಭವಿಸಿಕೊಂಡು ಯಿ ಹೆದೆಯಂದು ಕಾಕ್ಯುಗೋತ್ರದ ಅವಸ್ತೆಂಬಸೂತ್ರದ ಕೃಷ್ಣ ಪ್ವನಾಸುಕರ ಪಾತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರ ರಾದ ಕೃಷ್ಣ ಪ್ವನಾಯಕರು ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಾಸನ ಸೂತ್ರದ ಋಕ್ಕಾಖಾಧ್ಯಾಯನರಾದ ಸುಬ್ರಹ್ಮಣ್ಯದೇವ ಗಳ ಪಾತ್ರರಾದ ಪುಟ್ಟರಾಜಯನ ಪುತ್ರರಾದ ಯೋಗಪ್ರಿಯಗೆ ಒರಿಸಿಕೊಟ್ಟ ಶಾಸನ || ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯ ಧ್ಯಾಭಿರ್ವಿರಾಪೋ ಹೃದಯಂ ಮನಶ್ಚ ಅಗತ್ಯರಾತ್ರಿಶ್ಚಪ್ರಭೇಚಸನ್ನೇ ಧರ್ಮ ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೀಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ ಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ವದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಽಪಾರ್ಥಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸರ್ವೋದರಿ ಅನ್ಯದತ್ತಾ ಸ್ವಮಾತಾಚ ದತ್ತಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ಯೇಕೈವಭಿಗಿನೀ ಲೋಕೇ ಸರ್ವೇಪಾಮೇವ ಭೂಭುಜಾಂ ನ ಭೋಕ್ತೃನಕರಗ್ರಾಹ್ಯಾಃಪ್ರದತ್ತಾವ ಸುಂಧರಾ || ಶ್ರೀಕೃಷ್ಣ -

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ಮಹಾದೇವಪುರದ ತಾಮ್ರ ಶಾಸನ

ಖಿ

ಲಿಂಗ ರಾಜೇಂದ್ರವಡೆಯರು ಕೊಡಗಿನ ಚರಮೂರ್ತಿಗಳಾದ ಶಿಥಲಿಂಗಪ್ಪದವರು |

ಶಾರ್ವರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಯು ಮಂದವಾರದಲ್ಲು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿದ್ದು |

ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಹಲದಪ್ರತಾಪ ಅಪ್ರತಿಮ ವೀರನರವತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಿವ್ವಿ ಸಾಮ್ರಾಜ್ಯ ಗೃಯುತ್ಪಿದ್ಧ ಭಾರದ್ರಾಪ್ತಗೋತ್ರದ ಆಕ್ಟಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮ ಭಾನುಕಾಧ್ಯಾಯ ಎರಕ್ಕೈವಮತಸ್ತರಾದ ಅಪ್ರಾಜೇಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರು |

ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಕಂಭಿವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲಿ ಸಂದ ೪೧೧ ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಕಾಸಂವತ್ಸರದ ಮಾಘ ಬಹು ೧೦ ಯು ಬುಧವಾರ ದಿನಗಳಿಗೆ ೭೨೨ ಶಿವಾಧೀನವಾದ್ದು |

ಯಾ ಶಿವಾಧೀನವಾಗುವ ತತ್ಕಾಲದಲ್ಲು ಯಾ ಮಹಾರಾಜರ ಗರ್ಭಾಬ್ಧಿ ಸುಧಾಕರಾಯಮಾನರಾದ ವೀರರಾಜೇಂದ್ರವಡೆಯರು ಸನ್ನಿಧಾನದಲ್ಲು ಯಿದ್ದು ಸತ್ಕರ್ಮವನ್ನು ವಿಚಿಸಿ ಅಪ್ಪನಪ್ರಕಾರ ಮಹಾದೇವಪುರದಲ್ಲು ಕೈಯ ಸಮಾಧಿಯನ್ನು ಮಾಡಿಸಿ ದೇವಶಾನ್ತನನ್ನು ಕಟ್ಟಿಸಿ ಆಸಮಾಧಿಮೇಲೆ ಬಸವೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಮುರಿಗೆ ಸಂಪ್ರದಾಯದ ಮತವನ್ನು ಕಟ್ಟಿಸಿ ಸದಾಕಾಲದಲ್ಲು ಗಣಾರಾಧನೆ ಯಾ ದೇವತಾರಾಧನೆ ಪ್ರದ್ವಿಕ್ಕ ಯಾ ಮಹಾದೇವಪುರ ಭೂಮಿ ಚಿಕ್ಕಹರದ ಜಂಬೂರ ಬೇಲೂರು ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಹ ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ನಲಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧ ಪು ಭಾರ್ಗವಾರದಲ್ಲು ವಪ್ಪಿಸಿ ದಾನಕಾಸನವನ್ನು ಬರದುಕೊಟ್ಟು ಯಥೆಯಾಗಿ ಜೀರ್ಣೋದ್ಧಾರ ಆದ್ದು ಶಾರ್ವರಿಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ದಿವಸ ಶ್ರಾರಂಭ ಶುಭಿಕ್ಯತು ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೦ ಗುರುವಾರಕ್ಕೆ ಆಕೈರು ಆಗಿಯಿದೆ -

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ಯದವನಾದ ಅಬ್ಬಿಮಹದ ತಾಮ್ರ ಶಾಸನ

ಮುರಿಗೆ ಸ್ವಾಮಿಯವರ ಪಾದಕ ಮಲ್ಲಿ ಕಾರ್ಜುನಸ್ವಾಮಿಯ ಪಾಕೋಡು ಮಹಸ್ತ ಸ್ವಾಮಿಯವರ ಚರಮೂರ್ತಿಗಳಾದ ಶಾಂತಪೀಠಸ್ವಾಮಿಯವರ ಚರಮೂರ್ತಿಗಳಾದ ಅಬ್ಬಿಮಹದ ನಿರಂಜನದೇವರ ಪಾದಕ್ಕೆ -

ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಕಂಭಿವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಾಲಿನಾಕನ ಕಳವರುಷ ೧೭೧೧ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ನಲಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧ ಭಾರ್ಗವಾರದಲ್ಲು ಶಿವಗಂಗಮೇಲನ ಗವಿಸಿಂಹಾಸನಾರೂಢರ ಸಾಂಪ್ರದಾಯಸ್ತರಾದ ಶಿಥಪುರದ

ಮತದ ಸ್ವಾಮಿಯವರ ಕರಕಮಲಸಂಪಾಕರಾದ ವೀರ ಶೈವಮತಸ್ತರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಹುಡ ಪ್ರತಾಪ ವಿಪ್ರತಿಮ ವೀರನರಃತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಭ್ವೀ ಸಾಮ್ರಾಜ್ಯಂ ಗೈಯುತ್ತಿರಲು ಭಾರದ್ವಾಜಗೋತ್ರದ ಆತ್ಮಲಾಸನ ಸೂತ್ರದ ರುಕ್ಮಭಾನುಕಾಧ್ಯಾಯಗಳಾದ ಅಪ್ಪಜೀಂದ್ರವಡೆ ಯರವರ ಪಾತ್ರರಾದ ಲಿಂಗರಾಜೀಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ವೀರರಾಜೀಂದ್ರವಡೆಯರವರು ಬರದು ವೆಪ್ಪಿಸ್ತೆ ಜೀರ್ಣೋದ್ಧಾರದ ದಾನಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ- ಶ್ರೀಕೃಷ್ಣ ಶಾಶ್ವತವಾಚನ ಕಕವರುಷ ೧೬೫೦ ನೆ ಕೀಲಕಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಕುಡ್ಲ ೨ ಬುಧವಾರದಲ್ಲು ಹಿರೆ ಅಜ್ಜಯನವರಾದ ದೊಡ್ಡವಿರಪ್ಪವಡೆಯರವರು ಯಡವನಾಡು ಅಬ್ಬಿ ಮತಕ್ಕೆ ಪ್ರಾಕುನಡದು ಬರುತ್ತಿದ್ದ ಗ್ರಾಮ ಹೊಸಳ್ಳಿಗ್ರಾಮ ವೆಂದು ಜಿಗಟ್ಟಳ್ಳಿಗ್ರಾಮ ವೆಂದು ವುಭಯಗ್ರಾಮ ಯೆರಡು ಯದಲ್ಲದೆ ದೊಡ್ಡ ವೀರರಾಜಾಜ್ಞೆ ಸ್ವಾಮಿಯವರು ಮಡಿಕೇರಿಗೆ ಚಿತ್ತೈಸಲಾಗಿ ಪಾದವಿಡಿದು ಬಿನ್ನಹವಾಡಿ ಕೊಂಡು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮಬರಬೇಕೆಂದು ನೂತನವಾಗಿ ಅಬ್ಬಿಮತಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟ ಗ್ರಾಮ ಬಾಚಳ್ಳಿ ಗ್ರಾಮ ವೆಂದಕ್ಕೆ ಕಂದಾಯ ಗೆ ೧೬ ಹದಿನಾರು ವರಹ ಸಹ ಹೊಸಳ್ಳಿ ಗ್ರಾಮ ೧ ಜಿಗಟ್ಟಳ್ಳಿ ಗ್ರಾಮ ೧ ಬಾಚಳ್ಳಿ ಗ್ರಾಮ ೧ ಅನ್ನುಗ್ರಾಮ ೩ ರ ಜತುಶ್ಚೀಮಯೆಲ್ಲೆ ಕಟ್ಟಿನಲ್ಲಿ ಯೆರುವ ನಿಧಿಸ್ತೀರ್ವಜಲತರು ಪಂಚಾಣ ಅಕ್ಷನ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯ ಮುನ್ನಾದ ಆಸಕಲಭೋಮಿಯನ್ನು ಶಿವಾರ್ಪಿತವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ನಡಿಸಿಕೊಂಡು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವನ್ನು ನಡಿಸಿ ಶಿವಪೂಜಾಕಾಲದಲ್ಲು ಆಶೀರ್ವಾದ ಕೊಡಲಿ. ಜಾತಿಸ್ತೀರತ್ವಂ ಪ್ರಭ್ವೀಪತಿತ್ವಂ ಸವುಭಾಗ್ಯಲಾವಣ್ಯಮೆತ್ತೀವರೂಪಂ | ತ್ವದ್ಭಕ್ತವಿದ್ಯೈಪರಮಾಯುರಿದ್ವಂ ತ್ವಂದಕ್ಷಮೇ ಕಂಕರ ಜನ್ಮಜನ್ಮನಿ || ಯಂಬ ಆಶೀರ್ವಾದವನ್ನು ಮಾಡುತ್ತಾ ಮರಬೇಕೆಂಬದಾಗಿ ಬರದು ವೆಪ್ಪಿಸ್ತೆ ಜೀರ್ಣೋದ್ಧಾರದ ಭೂಸಾಧನಕ್ಕೆ ಸಾಕ್ಷಿಗಳು-ಆತ್ಮಚಂದ್ರ ೧) ಅನಿಲೋನಲಕ್ಷ್ಯ ದ್ಯಾವುಭೋಗಮಿರಾವೋಹದಯಂ ಯಮಕ್ಷ | ಅಹೋರಾತ್ರಿಕ್ಷ ಉಭಯಕ್ಷ ಸಂಧ್ಯಾಧರ್ಮಕ್ಷ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಿಃ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದ ತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಾನಿತ್ಯಲಂಭವೇತ್ || ಯಂಬ ಭೂಸಾಧನಕ್ಕೆ ಅಪ್ಪಣೆಪ್ರಕಾರ ಬರ್ಗವಾರ ಬರದಾತ ಶಾಸಕರಹಸ್ತದ ಕಂಞೆಯು.

ಶ್ರೀ ವಿ ||

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ಮಹಾದೇವಪುರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಶ್ರೀಮನ್ಮಹಾಕುಮಾರಿಗಾಸ್ವಾಮಿಗಳವರ ಚರಮೂರ್ತಿಗಳಾದ ಕೊಡಲಿಮಹಂತರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಹುಡ ಪ್ರತಾಪ ವಿಪ್ರತಿಮ ವೀರನರಃತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಭ್ವೀ ಸಾಮ್ರಾಜ್ಯಂ ಗೈಯುತ್ತಿರಲು ಭಾರದ್ವಾಜಗೋತ್ರದ ಆತ್ಮಲಾಸನ ಸೂತ್ರದ ರುಕ್ಮಭಾನುಕಾಧ್ಯಾಯಗಳಾದ ಅಪ್ಪಜೀಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ಲಿಂಗರಾಜೀಂದ್ರವಡೆಯರವರ ಗರ್ಭಾವಿಧಿಸುಧಾಕರಾಯಮಾನ ರಾದ ವೀರರಾಜೀಂದ್ರವಡೆಯರವರು ಶಿವಾರ್ಪನಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ದಾನಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ | ಮಹಾದೇವಪುರಮತ ಯಿದಕ್ಕೆ ಸ್ವಾಮಿಯವರು ಚಿತ್ತೈಸಲಾಗಿ ಸಾಕ್ಷ್ಯಾಂಗಪ್ರಣಾಮಿ ಪಾದವಿಡಿದು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮಬರಬೇ ಕೆನ್ನು ಬರದು ವೆಪ್ಪಿಸಿದ ವುತ್ತಾರದ ಭೂಮಿವಿವರ | ಶಿವಾರ್ಪನದಬಗ್ಗೆ ಮತಕ್ಕೆ ಮೇಲುನೆಟ್ಟದ ಬಗ್ಗೆ ಲಿಂಗಮುವೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಬಿಟ್ಟುಕೊಟ್ಟ ಗ್ರಾಮಗಳಿಂದ ಬರುವ ಕಂದಾಯ ವೆವರ ಚಿಕ್ಕಹರದ ಜಂಬೂರು ಗ್ರಾಮ ಕ್ಕೆ ಬಿಜುಭಟ್ಟ ೪೫ ಕ್ಕೆ ಕಂದಾಯ ೨೯ ವರಹ ಪ್ರಾಕಿನ ವುತ್ತಾರ ಯಾ ಗ್ರಾಮದ ಪುರವರ್ಗದೇವಮಾನ್ಯ ಭೂತ ವುತ್ತಾರಸಹ ಬಿಜುಭಟ್ಟ ೬ || ಗೆ ೬ || ವರಹ ಹೋಗಲಾಗಿ ಕುಡ್ಲಿನಿಂತ ಭೂಮಿಬಿಜವರಿ ಭಟ್ಟ ೩೬ || ಕಂದಾಯ ೩೬ || ವರಹ ಯಡವನಾಡುವತಿತ್ತದ ಲೆಕನಾಡುಮಂದಗೆ ಕೀರಿದ ಬೇಲೂರು ಬಸವನಹಳ್ಳಿ ನಳಗಣ ಗುಡುಗೂರು ಸಹ ಗ್ರಾಮ ೨ ಕ್ಕೆ ಬಿಜವರಿಭಟ್ಟ ೫೦ ಕ್ಕೆ ಕಂದಾಯ ೫೦ ವರಹಕ್ಕೆ ಪ್ರಾಕಿನವುತ್ತಾರ ಯಾ ಗ್ರಾಮದ ಪುರವರ್ಗದೇವ ಮಾನ್ಯಭೂತವುತ್ತಾರ ಗವುಡುಂಬಿನಾಯಿಮನ್ನು ಸಹ ಖಂಡಿಗ ೧೬ || ಗೆ ಕಂದಾಯ ೧೬ || ಹೋಗಲಾಗಿ ಕುಡ್ಲಿನಿಂತ ದ್ದು ಬಿಜುಭಟ್ಟ ೩೦ || ಗೆ ಕಂದಾಯ ೩೦ || ವರಹ ಅಂತುಗ್ರಾಮ ೪ ಕ್ಕೆ ಪ್ರಾಕಿನವುತ್ತಾರ ಹೋಗಲಾಗಿ ಕುಡ್ಲಿನಿಂತ

ದ್ವಿ ಯಾ ಮಠಕ್ಕೆ ಬರುವ ಕಂದಾಯ ೬೯ ವರಹ ಭತ್ತ ಭಟ್ಟಿ ೭೦೦ ಬೆಳೆಯು ಚವು ಗ್ರಾಮದವರ ಮುನ್ನಿಟ್ಟು ಲಿಂಗ
ಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿಕೊಟ್ಟು ಯಾ ತಿಥಿಯಲ್ಲೂ ಪತ್ರಾದಿ ಸಮಸ್ತ ಪತ್ರಗಳು ಅಷ್ಟಯ ಕೆವಲೋಕ
ಪ್ರಾಪ್ತಿಯಾಗಬೇಕು ಯಂಬ ಪೇಕ್ಷೆಯಿಂದ ಭೂಸಾಧನವನ್ನು ಬರೆದು ವಪ್ಪಸ್ತನಾಗಿ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಚವುಕಟ್ಟು
ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯಾಗದ ನಿಧಿನಿಕ್ಷೇಪವಿಲ್ಲದ ಪಾಪಾಣ ಅಕ್ಷೇಪ ಆಗತಮಿಸಿದ್ದ ಸಾಧ್ಯಗಳೆಂಬ
ಅಪ್ಪಭೋಗತೇಜಸಾಪ್ಯಮುಂತಾದ ಆಸಕಲ ಭೂಮಿಯನ್ನು ಶಿವಾರ್ಪಿತವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ಮಾಡಿಸಿಕೊಂ
ಡು ಶಿವಪೂಜಾಕಾಲದಲ್ಲೂ ಆಶೀರ್ವಾದ ಕೋಶ—ಜಾತಿಸ್ಮರಣಂ ಪೃಥ್ವೀವತಿತ್ವಂ ಸವುಭಾಗ್ಯಲಾವಣ್ಯಮತಿವ
ರೂಪಂ | ತ್ವದ್ಭಕ್ತಿನಿದೇವರಮಾಯುರಿಷ್ಟಂ ತ್ವಂದಕ್ಷಮೇ ಕಂಕರ ಜಿನ್ಮ ಜಿನ್ಮನಿ || ಯಂಬ ಆಶೀರ್ವಾದವನ್ನು
ಮಾಡುತ್ತ ಯರಬೇಕೆಂಬದಾಗಿ ಬರೆದು ವಪ್ಪಸ್ತ ಭೂಸಾಧನಕ್ಕೆ ಸಾಕ್ಷಿಗಳು—ಆದಿತ್ಯ ಚಂದ್ರೋ ಅನಿಲೋ ನಲಕ್ಷ್ಮ
ದ್ರೋಭೋಽಪುರಾಣೋ ಹೃದಯಂ ಯಮಕ್ಷ ಅಹಕ್ಷ ರಾತ್ರಿಕ್ಷ ವೃಭಿಯಕ್ಷ ಸಂದ್ಯಾ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರಸ್ಯ ವೈ
ತ್ತತಿ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪದದತ್ತಾನುಪಾಲನಂ ಪದದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ಯಂಬ
ಭೂಸಾಧನಕ್ಕೆ ಸ್ವಹಸ್ತವಪ್ಪಿತಾ ಶ್ರೀ ವಿ ||

15

ಗದ್ದಿಗಯ ಮೇಲೆ

ಕಲಿ ಸ್ವನ್ನ ರ೯೦೯

16

ದನಗಲ್ಲಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ವಿರಾಜಪುರದ ಮಠ

ಇವಶಿ ವತ್ಸರದ ಜೇಷ್ಠ ಶುದ್ಧ ೫ ರಲ್ಲು ಚೀಲಕಪಾಕಸ್ವಾಮಿಗಳ ವಿರಕ್ತಮಟ್ಟ

17

ಮಡಿಕೇರಿಯಲ್ಲಿ ಓಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಾಮ್ರಶಾಸನ

ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೭೨೯ ನೆ ಯಾಶ್ವರಸಂವತ್ಸರದ ಜೇಷ್ಠಶುದ್ಧ ೭ ಬಿಡಿ
ಗಯ ಭಾನುವಾರಕ್ಕೆ ಕಲಿದಿನ ೧೭೯೬೨೯ ನೆ ಯಾ ಕುಭದಿವಸದಲ್ಲಿ ಚಂದ್ರವಂಶಕ್ಷೇರಪಾರಾವಾರಪರಿಜಾತಾ
ಯಮಾನರಾದ ಭಾರದ್ವಾಜಗೋತ್ರಸಂಜಾತರಾದ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಕಾಪಿಗಳಾದ ವೀರ ಕೃವಮತ ಧುರೀಣ
ಪ್ರವೀಣರಾದ ಶ್ರೀಮತ್ಕೊಡಗು ಸಂಸ್ಥಾನ ಸಂಸ್ಥಿತ ಸಮಾಧ್ಯಕ್ಷೇರನಗರಮಧ್ಯಪರಿಭ್ರಾಜಮಾನ ಮಣಿಗಣಪತಿ
ಬಾರುಸಂಹಾಸನಾರೂಢರಾದ ಅಪ್ರತಿಮಪ್ರತಾಪಪುರಾಣ ಪುರಸ್ಕೃತಮಾರ್ತಾಂಡಮಂಡಲರಾದ ಅಖಂಡಾಖಂಡವೈ
ಭವಸಮೇತರಾದ ಸಕಲದಿಗಂತರಾಲವಿದ್ಯೋತ್ತಮ ಸಮಾನಕೀರ್ತಿ ಪ್ರಖ್ಯಾತರಾದ ಸಮಸ್ತ ಪುರಸ್ತ ರಾಜಧರ್ಮಾವ
ಧಾರಣ ಯುಧಿಸ್ಥಿರರಾದ ಮಹಾರಾಜ ಅಪ್ಪಾಜರಾಜೇಂದ್ರರವರ ಪಾತ್ರರಾದ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರವರ ಪುತ್ರ
ರಾದ ಶ್ರೀ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರವರು ಯಾ ಲೋಕದಲ್ಲಿ ಸುಕೃತಕ್ರಿಯೆಗಳನ್ನು ವಿರಚಿಸಿದರೆ ಇಹಪರಮರಡರ
ಲ್ಲಿಯೂ ಶಾಶ್ವತಫಲಭರಿತರಾಗಿ ಯರಬೇಕು ತತ್ಕಾರಣದಿಂದ ಮಹತ್ತಾದ ಪುಣ್ಯಫಲಪ್ರದಾಯಕವಾಗಿ ಯರವಂಥಾ
ಶಿವಲಿಂಗಪ್ರತಿಷ್ಠಾಪನಲು ಕರ್ತವ್ಯವೆಂದು ಚಿತ್ತದಲ್ಲಿ ನಿಶ್ಚೈತಿ ತದ್ವಿವಶ ಕುಭಮುಹೂರ್ತದಲ್ಲಿ ಆಸದೃಶಶ್ರೀಕುಲ
ಮಣ್ಣಪಾದ ಯುಕ್ತ ರಾಜಕಮಲಾಕರಾಖ್ಯಾಪದ್ಧಕರಾಭಿರಾಮನೂತನೋಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನವನ್ನು ಪ್ರಾರಂ
ಭಿಸಿ ತದಾರಭ್ಯ ವಿಶಮಸಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧದ್ವಾದಸಿಯ ಭಾನುವಾರದವರಿಗೆ ಮರುಷ ೨ ತಿಂಗಳು ೯ ದಿನ
೨೫ ಕಲಿದಿನ ೧೭೯೭೭೦ ನೆ ಯೇತದ್ವೈಕಸುಧಿವಸದಲ್ಲಿ ಅತ್ಯಾಶ್ಚರ್ಯಕವಾದನ್ಯಾದ್ವನ್ನು ಸಾಮಗ್ರಿಯವಾಗಿ ನಿರ್ಮಿತಿ
ಶ್ರೀಕರವಾಗಿಯಿರುವಂಥ ಓಂಕಾರೇಶ್ವರನಾಮಕ ಶಿವಲಿಂಗವನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿ ಸಂತುಷ್ಟಚಿತ್ತರಾದ್ದು ಹ್ಯಾಗನ್ನರ
ಶ್ರೀಮಚ್ಚಂದ್ರೇಶ್ವರನ ಪರಮಕೃಪಾನುಗ್ರಹಸಾಧಾರ್ವದಿಂದ ಸಕಲಮನೋರಥ ಪ್ರದವಾಗಿಯಿರುವಂಥ ಯೇತದ್ವೈವ
ತಾಯತ್ನ ಶಿವಲಿಂಗಪ್ರತಿಷ್ಠಾಪನಲು ನಿರ್ಮಿತಿ ದಿಂದ ವಿರಚಿತವಾಯಿತು ಯಾರು ಭಕ್ತಿಯಿಂದ ಶ್ರೀ ಮಹೇಶ್ವರನ ಭಜಿ
ಸುತ್ತಾರೋ ಅವರಿಗೆ ಸರ್ವತ್ರ ಅನಿಕರಸಾಧ್ಯವಾಗಿ ಯಿರುವಂಥ ಕುಭಫಲಲು ಸ್ವಯಮೇವ ಸಾಧ್ಯವಾಗುತ್ತದೆ
ಯೆಂದು ಸರ್ವಜನಪರಿಜ್ಞಾನಾರ್ಥವಾಗಿ ಬರಸಿಯಿರುವಂಥ ಶಾಸನ || ಕುಭಮಸ್ತು ||

ಅಂತುವರವು ೧ ಕೈ ಓಕಾರೇಶ್ವರಗಣಾಧೀಶ್ವರಕುಮಾರೇಶ್ವರ ಶ್ರೀನಂದೀಶ್ವರ ದೇವರಿಗೆ ಸಹ ಅಚಂದ್ರಾರ್ಕವಾಗಿ ಕಾಶ್ವಿತದಿಂದ ನಡೆದುಬರತಕ್ಕಬಗ್ಗೆ ನಿತ್ಯಕಟ್ಟಿ ಅಮೃತಪಡಿನಮಾಧೀಶ ವಿಶೇಷಕಟ್ಟಿ ಪಂಚಪರ್ವಸಂಬಳಗಾರ ಜನಕ್ಕೆ ಸಹ ಅಸಣಕೊಡಿಸಿ ಯಾವ ಕಂಠೀರಾಯಿ ೧೦೦೦ ವಂದುಳಾವಿಗ ಯನ್ನೂರ ಯಿವತ್ತೊಂದುವರಹಕ್ಕೆ ಹಣವಿಂದ ಬಿಡಿಜಿಜಾಳಮುಂತಾದಿಂದ ಉತ್ತರವನ್ನು ಧರ್ಮಸಂಗ್ರಹದಬಗ್ಗೆ ಅರಮನೆ ವಿವಾಹಾಚಾರಿ ಸಂತಾಂತ್ರವಿಂದ ಪ್ರತಿ ಸಂವತ್ಸರದಲ್ಲೂ ಕೊಡಿಸಿ ಕೊಟ್ಟು ಸೇವಾರ್ಥವಾಗಿ ವಿನಿಮೋಗಕ್ಕೆಂದು ನೇಮಿಸಿಯಿರುವಂಥವರಿಂದ ಕಾಲತ್ರಯದಲ್ಲೂ ಕಾಶ್ವಿ ಪ್ರಕಾರ ದೇವತಾಸ್ಥಾವೆಯನ್ನು ಸಾಂಗವಾಗಿ ಮಾಡಿಸುತ್ತ ದಿನಂಪ್ರತಿ ವಿಚಾರಿಸಿಕೊಂಡು ವರುಷಂ ಪ್ರತಿ ಋತು ದೇವಸ್ಥಾನದ ಲೆಕ್ಕಪಕ್ಕಮುಂತಾದವನ್ನು ಜಡ್ಡಿತಗದು ಕೊಳ್ಳುತ್ತ ಬರುವದಾಗಿ ಯಂಬ ತಸ್ತೇಕು ನಿರೂಪಕ್ಕೆ ಅಪ್ಪಣ ಪ್ರಕಾರ ಕಲಿವರ್ಷ ೪೯೦೦ ನೆ ವಿಕ್ರಮಸಂವತ್ಸರದ ನಿಜಜೀಷ್ಠ ತಾರೀಖು ೨೦ ನೆ ಭಾನುವಾರ ||

ಶ್ರೀಲಿಂಗರಾಜೇಂದ್ರ ವಡೆಯರವರು ||

18

ಕೆಚ್ಚೆಟ್ಟದಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

ಖರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧ ರಲ್ಲೂ ಚಂಪೈನ ಗುರುಲು ರಾಜೈಯ್ಯನವರ ತಮ್ಮನ ಕುಮಾರ ಚನ್ನ ಮಲ್ಲಿ ಕಾರ್ಜಾನದೇವರಿಗೆ ದೊವದೀಪ ಅರಂಭನೆಗೆ ವಿ || ವಡೆಯರ ನಮಸ್ಕಾರಮಾಡಿ ಕೊಟ್ಟ ವಿವರ ಉದೆಯಕಾಲದಲಿ, ಸ್ಥಾನ ನೆ ಮಾಡಿದ್ದು -

19

ಇಗ್ಗೊಡ್ಡಿನಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

.....ದಕ ಬಲುಳ ೧ ನೆ ಯಲ್ಲೂ ವೀರವಡೆ ಸುರು ಹಾಲೇರಿ ಮಮವೈ ಅರಸನವರ ಕುವರ ವೀರಯ್ಯ ಲ್ಲ ಮಾಡಿದ ಭಕ್ತಿತಾಂಬ್ರ (ಹಾಲೇರಿ) ಭೂನಿಯ ಐಗಳಮತಕ್ಕೆ -

20

ದನುಗಲ್ಲಿನಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಮತು ಖರನಾಮ ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಕುದ್ಧ ೧೦ ರಲ್ಲೂ ಯಡತೂರ ಮುಟ್ಟದ ಶಿವ ಲಿಂಗಸ್ವಾಮಿಯವರಿಗೆ -

21

ಮಯಮುಡಿಯಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಗಂಗಾಧರದೇವರು || ವೀರರಾಜೇಂದ್ರ ವಡೆಯರವರು

22

ಇರ್ಪಿಯಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

ಕಾಲಿವಾ ೯ನ ಕಕವರ್ಷ ೧೭೬೩ ನೇ ಕಾವರಿ ಸಂವತ್ಸರದಲ್ಲೂ ಕೆಗ್ಗಟ್ಟು ಹತ್ತುನಾಡು ರೈಹಿತರು ತಮ ಭಕ್ತಿ ಯಿಂದ ಲಕ್ಷ್ಮಣಾರ್ಥದ ಬಲಿಯಿರುವ ಇರ್ಪಿನ ರಾಮೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನವನ್ನು ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಿಯ ದ್ದಾರೆ -

23

ಮಹಾದೇವಪುರದಲ್ಲಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀ ಮುರಿಗಾ ಸ್ವಾಮಿಗಳವರ ಚರಮೂರ್ತಿಗಳಾದ ಕಾಂತವೀರಸ್ವಾಮಿಯವರ ಕರಕಮಲಸಂಜಿನಿತರಾದ ಸೋ ಮೇಶ್ವರ ಶಿವಯೋಗೇಶ್ವರರು ಕಲಿಸಂದ ೪೬೪೩ ನೆ ಶೋಭನಕೃತ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಕುದ್ಧ ಬಿಬಿಗಿಯು ಗುರು ವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪೂತಕಾಲ ಗಂಟೆ ೭ ರ ನಳಗೆ ಯಾಗದ್ವಿಗಮೇಲೆ ಕಲಶಸ್ಥಾನ ಮಾಡಿಸಿದ್ದು

24

ಬೆಟ್ಟಯತ್ತುನಾಡಿನಲ್ಲಿ ಗಣಗೂರು ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

- | | |
|-----------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ | 9 .....ಗಳು ತಮ್ಮತಂದೆ ತಾಯಿಯಿ |
| 2 ವಿಜಯಾಭ್ಯುದಯ ಶಾ! ವಾಹ | 10 .....ದೊವಾ ಪಿಕ್ಕಗಳಿಗೆ ಕೈಲಾಸ |
| 3 ನ ಕಕವರುಷ ೧೫೧೯ ನಯ ಹೇವಿಳಂ | 11 ವದವಿ ಆಗಲಿಯಂದು ಕೊಟ್ಟಭೂಮಿದಾ |
| 4 ಬಿ ಸೆವತ್ತರದ ಆಶ್ವಯುಜ ಸು ೫ ಭೌಮ | 12 ನ ಕೊಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಆವನ |
| ವಾರ | 13 .....ಅಲಿಪಿದರೆ ತಂದತಾಯಿ |
| 5 ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರು | 14 .....ಜವನಲ್ಲಿ ನಂಜರಾಯ |
| ಕು ಕಾಖೆ | 15 .....ನಾದದು ಜಮಗಯ ಅಮಂದ |
| 6 ನಂಜರಾಯಪಟ್ಟಣದ ಶ್ರೀಕಂಠರಾಜಯ | 16 .....ಅತಯಿನಾತಿಕಯ ಅನತರೂ |
| 7 ನ ಪುತ್ರರಾದ ರುದ್ರಗಣಂಗಳು ನಕು೨೦ಚಿ | 17 .....ಶ್ರೀ |
| 8 .....ರವರಿಗೆ ಗಣಗೂರು ಮಹಾ | |

25

ಮಡಿಕೇರಿಯಲ್ಲಿ ಕಮಿಷನರ ಕಚೇರಿಯ ಗೋಡೆಗೆ ಕಟ್ಟಿಯಿರುವ ಶಿಲಾಶಾಸನ

ವಿ

MAHARAJA VEER RAJENDER WADEER.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿನಾಹನ ಕಕವರ್ಷ ೧೭೪೩ ನೇ ಇಷು ಸೆವತ್ತರದ ಪಾಲ್ಕುಣಾಕ್ಷು ೧೧ ಯು ಭಾನುವಾರ
- 2 ಕೈ ಕಳಿದಿನ ೧೭೯೮-೧೮೦೧ ನೇ ಈ ಕುಭದಿವಸದಲ್ಲಿ ಯಿಂದುವೆಂಚ್ಚೇರಪಾರಾವಾರಪಾರಿಜಾತಾಯ ಮಾನರಾದ.
- 3 ಭರದ್ವಾಜಗೋತ್ರ ಸಂಜಾತರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರಖುಕಕಾಖಿಗಳಾದ. ವೀರಶೈವಮತಧರ್ಮಿಣ ಪ್ರವೀಣರಾದ.
- 4 ಶ್ರೀ ಮತ್ತೂಡಗುಸಂಸ್ಥಾನಸಂಸ್ಥಿತಾನವಧ್ಯಕ್ಷೀರನಗರಮಧ್ಯಪರಿಭ್ರಾಜಮಾನಮಣಿಗಣಬಚಿತಚಾರುಸಿಂಹಾಸೆ
- 5 ನಾರೂಢರಾದ. ಅಪ್ರತಿಮಪ್ರತಾಪಪ್ರಕಾಶಪ್ರಹಸಿತಮಾರ್ತಾಂಡಮಂಡಲರಾದ. ಆಖಂಡಲಾಖಂಡವೈಭವ ಸಮೇತರಾದ.
- 6 ಸುಕಲದಿಗಂತರಾಢದ್ಯೋತಮಾನಕೀರ್ತಿಪ್ರಖ್ಯಾತರಾದ. ಸಮಸ್ತಪ್ರಕಸ್ತರಾಜಧರ್ಮಾವಧರಣಯುಧಿ ಪ್ರೀರಾದ. ಮಹಾರಾಜಲಿಂಗರಾ
- 7 ಜೇದ್ರವಡೆಯರ ಪಾತ್ರರಾದ. ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ. ಶ್ರೀ ವೀರರಾಜೇಂದ್ರ ವಡೆಯ ರವರು. ಸರ್ಧರ್ಮಸುಶೀಲಸುಚ
- 8 ಯೌದಿಂದ ಪ್ರಶ್ನೀಶಾಂವ್ರಾಜ್ಯಂಗೈಯುತ್ ಅನುಗಾಲದಲ್ಲು ಮಹಾದೇವಧ್ಯಾನಪರರಾಗಿ ಇರುತಿರುವ ತದನಂತರ ಸ್ವದೇಶದಲ್ಲು ವಾರಣಗಳ
- 9 ಮಿತಿಮಾರಿ ಮಾನವರು ತಮ ಉದರಪ್ರೋವಣಾರ್ಥವಾಗಿ ರಚಿಸಿರುವಂಥ ಫಲಪೈರುಗಳನ್ನು ಕರಡು ಮಾಡಿದ್ದರಿಂದಲು ಪಾಂಥಜನರನ್ನು
- 10 ಹಿಂಸೆಗೈದ್ದರಿಂದಲು ಭವನೋಪದ್ರಗೊಳಿಸಿದ್ದರಿಂದ ಸಹ ಇಂತವು ಬಾಧಿಗಳಿಂದ ನಿಪ್ಪರಿಸಲಾರವೆಂದು ಪ್ರಜೆಗಳು ಬಿನ್ನೈಸಲಾಗಿ ದುಷ್ಪ
- 11 ನಿಗ್ರಹ ಶಿಷ್ಟಪರಿಪಾಲನೆ ಯಸಗುವಧಾದ್ದು ರಾಜಧರ್ಮವೆಂದು ಚಿತ್ತದಲ್ಲು ಅವಧರಿಸಿ ಯದನ್ನು ಪರಿಹರಿ ಸಾಕ್ಯ ಸಾಮರ್ಥ್ಯವನ್ನು ಕರುಣೆ
- 12 ಸಬೇಕಂಠ ಗೌರೀಧವನಿಗೆ ಪೂರ್ಣಿಸಲಾಗಿ ತತ್ಪಾಂಬಕಂಕರನ ಪರಮಕೃಪಾನುಗ್ರಹಸಹಾಸುವಾದ ಕಾರಣ ತದ್ವಿನದಾರಭ್ಯ ತಾರಣ ಸೆವತ್ತರದ

- 13 ಚೈತ್ರ ಬ ೧೦ ಯು ಚಂದ್ರವಾರ ಪರ್ಯಂತ ಪರಶು ೨ ತಿಂಗಳು ೧ ದಿನ ೨೫ ಕೈ ಕಳಿದಿವ ೧೭೪೪೯೧೩
ಏತಾದ್ಯಕ ದಿವಸದವಳಿಗೆ ಅರಣ್ಯಮಧ್ಯೆ
- 14 ದಲ್ಲಿ ಐತರುವ ಮತ್ತಗಜಗಳ ಸಮೂಹಕ್ಕೆ ತದ್ವಾಹನಾಲಂಕಾರಯುಕ್ತದಿಂ ಚಿತ್ತೈಸಿ ಕಂಠೀರವನ
ವೋಲ್ ಪಡವಟ್ಟಿ ಗಜಗಳಂಬ ಉಜ್ಜ್ವಲವೆಗೆ
- 15 ನಾಣ್ಣುಡಿ ಕಾಣಕಂತ ಅಜ ಸದ್ಯೋಗ್ಯದು ಸ್ವಕಾಮಾರ್ಥ್ಯದ ಭುಜಬಲ ಪರಾಕ್ರಮದಿಂದ ವಿಧವಿಧದಲ್ಲುವಿ
ರಾಮಗೈದ ಕುಂಜರಗಳು ಅಪ್ಪಣೆವು
- 16 ಕಾರ ಪಟುಭಟರು ಸೆಜೆವದಿಂದ ಕೈಸರೆ ಹಿಡಿದ ದಂತಿಗಳು ಸಹ ಗಣನ ಯಶ್ಯಂದರೆ ಚಿತ್ರಭಾನು ಸಂವತ್ಸ
ರದ ಆಷಾಢ ಬ ೧೦ ಲ್ಲ ನಂಜ್ರಾಯ
- 17 ಪಟ್ಟಣ ತಾಲೋಕಿನಲಿ ಲಯವಾದ ಆನೆ ೭ ಕೈಸರೆಹಿಡಿದ ಆನೆ ೯ ಕ್ರಾವಣ ಬ ೭ ಲ್ಲ ಸದಿ, ತಾಲೋಕಿನಲಿ,
ಲಯವಾದ ಆನೆ ೪೦ ಕೈಸರೆಹಿಡಿದ
- 18 ಆನೆ ೨೦ ಅಫಕ ಆತ್ಮಯುಜ ಕ್ಕು ೫ ಲ್ಲ ಸದಿ ತಾಲೋಕಿನಲ್ಲಿ ಉಲುಗುಲಿ ಮೂಡಗೇರಿ ನಾಡಿನಲ್ಲಿ ಸಹ
ಲಯವಾದ ಆನೆ ೪೭ ಕೈಸರೆ ಹಿಡಿದಆನೆ ೧೫
- 19 ಈಕು ೧೧ ಲ್ಲ ನಂಜ್ರಾಯ ಪಟ್ಟಣ ತಾಲೋಕಿನಲ್ಲಿ ಹೊರೂರುನೂರೂಕ್ಕಲು ನಾಡಿನಲ್ಲಿ ಉಲುಗುಲಿ
ಮೂಡಗೇರಿ ನಾಡಿನಲ್ಲಿ ಸಹ ಲಯವಾದ ಆನೆ
- 20 ೩೪ ಕೈಸರೆ ಹಿಡಿದ ಆನೆ ೬ ನಿಜ ಆತ್ಮಯುಜ ಕ್ಕು ೧೧ ಲ್ಲ ನಂಜ್ರಾಯಪಟ್ಟಣ ತಾಲೋಕಿನಲ್ಲಿ ಲಯ
ವಾದ ಆನೆ ೨೦ ಕೈಸರೆ ಹಿಡಿದ ಆನೆ ೬ ಸ್ವಭಾನಸಂವ
- 21 ತ್ವರದ ನಿಜ ಚೈತ್ರ ಕ್ಕು ೫ ಲ್ಲ ಕೊಡಗು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಲಯವಾದ ಆನೆ ೪ ಕೈಸರೆ ಹಿಡಿದ ಆನೆ
೧೪ ವೈಶಾಕ ಕ್ಕು ೩ ಲ್ಲ ಬೆಟ್ಟಿಯತ್ತ ನಾ
- 22 ಡಿನಲ್ಲಿ ಚಂನನಕೋಟಿಯಲ್ವ ಸಹ ಲಯವಾದ ಆನೆ ೨೦ ಕೈಸರೆ ಹಿಡಿದ ಆನೆ ೪೧ ತಾರಣ ಸಂವತ್ಸರದ
ಚೈತ್ರ ಬ ೧೦ ಲ್ಲ ಕೆಗ್ಗಟ್ಟ ನಾಡಿ
- 23 ನಲ್ಲಿ ಲಯವಾದ ಆನೆ ೧೦ ಕೈಸರೆ ಹಿಡಿದ ಆನೆ ೪೦ ಯಿತರ ತ್ರಿಂಶದ್ವಿನದಲ್ಲು ಲಯವಾದ ಆನೆ ೪೯ ಕೈ
ಸರೆ ಹಿಡಿದ ಆನೆ ೨೪ ಅಂತು ಅಷ್ಟಾತ್ರಂ
- 24 ಕ್ಕವನಸಕ್ಕೆ ಸ್ವರಸ್ತದಿಂದ ಲಯವಾದ ಆನೆ ೨೩೩ ಪಟು ಭಟರು ಅಪ್ಪಣೆ ಪ್ರಕಾರ ಪ್ರಾಣಯುಕ್ತವಾಗಿ
ಪಾಣಗ್ರಹಣವಿಸಿದ ಆನೆ ೧೪೧ ಉ
- 25 ಭಯಂ ಗಜ ೪೧೪ ಯಾ ತರದಲ್ಲು ಸಕಲ ಮನೋರಥಪ್ರದವಾಗಲಾಗಿ ವಿಸ್ತಯಬಟ್ಟದ್ದು ಹ್ಯಾಗೆಯೆಂದರೆ
ವಿಪನಗಳಲ್ಲು ಅದಿಸಮಾನ್ವಿತವಾದ ಕರಿ
- 26 ಸಮೋಹವು ದಿನಕರನನ್ನು ಮೇಘಜಾಲ ಮುಚ್ಚುವ ತರದಂತ ಭೋಗುಡಿಸು ತಾಗಮಿಸಲಾಗಿ ತಿಡಿಲಿನೋ
ಪಾದಿ ಯಿರುವಂಥ ಸುಖ
- 27 ಚೆತಾಸ್ತ) ಆಯ್ಕುಗಳಿಂದ ತತುಕ್ಷಣದಲ್ಲು ನಿಗ್ರಹಿಸಿದಂಥಾದ್ದು ಸ್ತೋಲೋನತವಾಗಿರುವಂಥ ಮದಗಜ
ಗಳನ್ನು ಮೂರ್ತಿಕಂತ
- 28 ಭಾವಿಸಿ ಮನುಜರು ಪ್ರಾಣಸಮೇತವಾಗಿ ಪುಗ್ರಹಿಸಿರುವಂಥ ಆತ್ಮಾಶ್ಚರ್ಯ

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ಮಡಿಕೇರಿ ತಾಲ್ಲೂಕು ಹೊರೂರು ಮೂಡಗೇರಿನಾಡು ಚೇರಲ ಸಿರಿಮಂಗಲ ಗ್ರಾಮದ ಸರಹದ್ದಿಗೆ
ಸೇರಿದ ಮಿನಾಕೋಲ್ಲಿ ಕಾಡಿನಲ್ಲಿ ಭಕ್ತನಕೋಟಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' 6" x 2' 9".

- 1 ಶ್ರೀಮತು ಕಾಲಿನಾಹನ ಕಕವರು ೭
- 2 ೧೪೬೬ ನೆಯ ಕ್ರೋಧಿಸಂವತ್ಸರದ
- 3 ಚೈತ್ರ ಕು ೧ ಲೂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇ
- 4 ತ್ವರ ಚಂಗಾಲ್ವ ಶ್ರೀಕಂಠರಸುಗಳಲಿಂ
- 5 ಗಂಟೊಡೇರು ದೇವರಿಗೆ ಬಗುಡನಕೋ

- 6 ಟಿಗೆ ಸಲ್ಲುವ ಭೂಮಿಯನು ಸರ್ವಮಾ
- 7 ನೈವಾಗಿ ಕೊಟ್ಟರು ಯಾ ಕೊಡಗೇಯನಳು
- 8 ಏದವರು ರೌರವನರಕದಲ್ಲಿ
- 9 ಯಿರುವರು

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ಅದೇ ನಾಡು ಹೆರೂರು ಗ್ರಾಮದ ಸರ್ವೆ ನಂ- 56 ರ ಪ್ರಾರಂಭಕ್ಕೆ ಶೈಸಾರಿ ಜಮೀನಿ ದಾರಿಯ ಬಳಿ
ಬಿದ್ದಿರುವ ನಿರಂಕಲ್ಪ
ಪ್ರಮಾಣ 5' x 3' 6".

(ಮೇಲುಭಾಗ ಪಾರ್ಶ್ವ ಸಹ ಪಡೆದು ಹೋಗಿದೆ)

- 1ಹರಹಬೆ
- 2 ...ಳೆಯಮಾಚಿಗ
- 3 .. ರಾನೆಗ
- 4 ...ಸ್ತಿ ಶ್ರೀಮತು
- 5 ...ಮುನಿವರಾಘತ್ಯನಹೊ-ಉಳಯತೆ
ರೂರ ಎತ್ತಿಕಟ್ಟಿಸಿದ ಕೆ...
- 6 .. ಧಮಗಂಹರೂರಕೋ
- 7 ...ಕರವ್ವಗಹನ್ನಲ
- 8 ...ಮುದೇವಳ- ಮನೆಗದ್ದೆ
- 9 ...ನಹಣ ಅರಸಸಿಮೆ ಎ
- 10 ಣ್ಣಾಲಮನ್ನಣೆಗಾ
- 11 ...ಡುಮುನ್ನನಲಗ
- 12 ಟ್ಪುವಂದು ಕುಟ್ಟಿದಂನಿಬ
- 13 ...ಹ ಇಸುವ- ಲ್ಲಹೆರೂರ ಅಲಪಯಿದಂ
ಚಂಗಾಳುವ ಅಲಂಕರಿಸಿದೆ.
- 14 ಮುನಿವರಾದಿತ್ಯಮಲಲ
- 15 ...ಕರಸಿವೆ.....ಬಡ
- 16 .. ಅದುವಟ್ಟಣಸ್ವಾಮಿಯಸೇ
- 17 ಯಕೊಣ್ಣಹೊಸಮು

18 ಕಾವಕ.....

19 ...ಗ ಒಪ್ಪಿಗೆ ಎರಬ ..

20

21 ಕಟ್ಟಿದ್ದೆಗ...

(ಮುಂದೆ ೩ ಪಂಕ್ತಿಗಳು ಹೋಗಿವೆ)

ಕಲ್ಲಿನ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ-

25 ...

26 ಲನ...

27 ಳಮಾ...

28 ಅಸು ..

29 ದಬುಮಿ..

30 ...

31 ವಚಗರ .

32 ಗಣಕನ್ನವಡಿ .

33 ಸಯ...ದಕರಿ .

34 ಳಗಡುಲ .

35 ತುಬಡವ...

(ಮುಂದೆ ಅಸ್ಯಷ್ಟ)

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ಅದೇ ನಾಡು ಅಂದಗೋವಕಲ್ಲೂರು ಸರ್ವೆ ನಂ- 89 ಬಸವೇಶ್ವರದೇವರ ಜೋಡೀ ಭೂಮಿಯಲ್ಲಿನ ನಿರಂಕಲ್ಪ
ಪ್ರಮಾಣ 5' x 3'.

- 1 ಸ್ವಸ್ತಿ ಸಕ ೪೬೬
- 2 ಕೋಧಿನಂವತ್ತರ
.....
- 8 ಮತಲಿಗಡಿಸುತ್ತ ಆತನ ಸಂತತಿ...
- 9ಕೊಟ್ಟ.....
- 10 ಹಾರ...ವರ
- 11 ಕೊಣ್ಣಸಹಿ

12 ರಂ . ಗಂಗೆ.....

13 ಕವಿಲಿಯನಹಿ ಬ್ರಹ್ಮತ್ತಿಬೂಚಗನ

14 ಬ್ರಾತನಮು.....

15 ಪರೋಕ್ಷವಿ...

16 ಯವನಾ...

17 ಹಿಡಿದಬರದಬಾವಣಯ್ಯ

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ಕಿಗ್ಗಟ್ಟನಾಡು ತಾಲ್ಲೂಕು ಬೆಟ್ಟಯತ್ತನಾಡು ಕುಂದದ ಬೆಟ್ಟದ ಮೇಲೆ ಕುಂದದಯ್ಯ
ದೇವಸ್ಥಾನದ ಕಂಭದ ಮೇಲೆ

ಶ್ರೀ

- 1 ಈಶ್ವರಪ್ರಸನ್ನನಾಗಿ.....
- 2 ಬೆಟ್ಟಯತ್ತನಾಡು ಕುಂದದಬೆಟ್ಟದಮೇಲೆ ನೆಲೆಗಿರು

- 3 ಪನುಹದೇವರ ಶಿಲಾಮಯವಾದ ಪುರಾಣಗುಡಿ
- 4 ಯನ್ನು ನವನಕ್ಷತ್ರವಾಗಿ ಶಿವಾಲಯದೆಲ್ಲ ಜೀರ್ಣೋದ್ಧಾರಮಾ
- 5 ದುವದಕ್ಕೆ ಯಾನಾಡು ತಕ್ಕ ಮೊಕಸ್ತರೂ ಅದಿಯಾಗಿ ಸವೆ
- 6 ಫಲಜನರು ಮತ್ತು ಅವ್ಯುತಿನಾಡು ಕಕ್ಕೇರಿಗ್ರಾಮದತೆ
- 7 ಕ್ಯಮೊಕಸ್ತರು ಸಹ ಅನುಮತಿಪಟ್ಟು ಕಾಲಿವಾಸನ
- 8 ಕಕಾಬ್ದವರು ೧೭೭೬ ಕ್ಕೆ ಕೆಲವರುಷ ೪೫೫
- 9 ನೇ ಅನಂದಿನಾಮ ಸಂವತ್ಸರದ ತುಲಾಮಾರಾ ೧೮ ನೇ
- 10 ಕಾರ್ತಿಕಶುದ್ಧ ೧೫ ಗುರುವಾರಕ್ಕೆ ಕಳಿಸದೆ ದಿನ ೧೮
- 11 ೧೦೦೦ ದಿನ ಸಂದಿಕುಭಮೂರ್ತದಲಿ ಪ್ರಾರಂಭದ ಯಾ
- 12 ಮಹಾಸ್ತಳ ಜೀರ್ಣೋದ್ಧಾರದೆಲ್ಲಮನೆ...
- 13 ...ಯಾಶ್ವರಾರ್ಪಿತವೆಂದು ಮುಖ್ಯಕೊಟ್ಟು ಸೇವಮಾಡಿದಜನರ
- 14 ವಿವರ...ಕಂಡೆಯರಾವಂತ.....
- 15 ...ತದಲೂರ...ಮಾಡಿದೆ ..
- 16 ಸಯಿಮಾಡಿದವರುಕಾಣ
- 17 ಭಾಗರು ಬ್ರಾಂಹ್ಮಣನೊ
- 18 ಕಪ್ಪೆಯಕುಭೇದಾರೂಕೊಡಂ
- 19 ದೇರಮುದೈಯಪಾರುಪತ್ಯ
- 20 ಗಾರುಮನವ್ವಂಧ್ರಪುಬೈಯ
- 21 ಬಾಗಿಲುನಿಲಕೆಸೆಯಮಾಡಿ
- 22 ಸಿದಕೊಡಂನೇರಮೇದೈಯ
- 23 ದೇವರಪಾಣವಟತರೆಕಲಾ
- 24 ಮೆಟುಕೆಲಾಸಹಸಾಯಮಾ
- 25 ಡಿದುಕಂಣ್ವಂಧ್ರಬೊಳ್ಳೆಯ್ಯ
- 26 ಮಣೆಂಡೆತಿಮ್ಮೆಯಗಲು
- 27 ಡಚಿಂನಗಲುಡನ ಚಂಣಪ್ಪ ನಂಜಿಕ್ಕರನ ಪ್ರಸಂವಕ್ಕೆಸಾ
- 28 ಯಮಾಡಿದು ಕುಂದೆಗ್ರಾಮದ ಜಾಹಗ್ಗೀರದಾರ್ ಹಯತ್ತ
- 29 ಕಾನಸಾಬಿ ಯಾಮೀರೆ ಸರ್ವೇ ಜನರು ಕೂಡಿ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿ
- 30 ದಯಾಶಿವಾಲಯದ ಕೆಲಸಲು ಪೈಂಗಳನಾಮಸಂವತ್ಸರದ
- 31 ವೈಕಾಕಶುದ್ಧ ೧೫ ಸುಕ್ರವಾರ ಕುಭಮೂರ್ತದಲು ಯಾ
- 32 ಶಿವಾನುಗ್ರಹದಿಂದ ಪೂರೈಸಿಧೆ ಯಾಸೇವಮಾಡಿದವರಗೆ
- 33ಯಿಹದಲಿ ಸೌಕೃಪರದಲಿಮುಕ್ತ

30

ಹತ್ತುಗಟ್ಟುನಾಡು ನಲ್ಲೂರು ಗ್ರಾಮದ ತೀರ್ತರಮಾಡು ಮಾಡಯ್ಯನ ಮನೆಗೆ ಪಕ್ಷಿಮ ಗಿತ್ತಲ

ವತ್ತಿನಲ್ಲಿ ಏರಿಮೇಲೆ

ಪ್ರಮಾಣ 4' x 1' 6".

(ಮೇಲಾಭಾಗ ಒಡೆದು ಹೋಗಿದೆ)

- | | |
|---------------------------|-------------------------|
| 1 ಕೊಡಂಗಾಳ ಎಮಗ..... | 7 ಮದುವೆಂಗನಾಡದೊರಕೆಸರಿ |
| 2 ದಿಳ ಅಣ್ಣ ಡೆಮೆನ್ನು ಯತಿವರ | 8 ಯಯ್ಯಂಗಲ್ ಚಾಂಗಲದಬ |
| 3 ಗ್ಗಲ್ಲಂಸಾದರದಿಬಿಣಿಮುಸೆ | 9 ಸದಿಯೊಳ್ ಪನ್ನೆ ರಡಂನೊಣಂ |
| 4 ಟ್ವಿಯಾಪಾದೊಳಹಿತಾಣಿ | 10 ತುಮುಡಿಪಿದನ ಅವರ ಮಕ್ಕ |
| 5 ದನೀಸುರ ಕೀರ್ತ್ತಿಭದ್ರಮ | 11 ಆಚ್ಚೆಯು ಬುಕೆಯನಿಟಿಸಿ |
| 6 ಸ್ತುಜಿನಾಸನಾಯ ಶ್ರೀಮ | 12 ದರೆ |

31

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತೀತರವಾದದ ಮನೇಬಳ ಕರೆಯಸುವಾಪ ಸರ್ವೀ ನಂ- 117 ರ ಕೆರೆ ಏರೀ ಮೇಲೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3' 3" x 1' 6".

- 1 ಭದ್ರಂಭೂಯಾಚ್ಚಿನನ್ದ್ರಾಣಾಂಕಾಸನಾ
ಯಾ
- 2 ಘನಾಶಿನೇಕುಕ್ತಿತ್ಥಧ್ವಾಂತ ಸಂಘಾತಪೂ
- 3 ನ್ನ ಘನಭೂನವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಪದಂದಧಾನಂ
ಪಾರ
- 4 ತ್ರಹಿತಕಾರಣಕವರವೋಪಕಾರ
- 5 ಕಂಕುಡಿತಂದುತಾಚ್ಚಿದಾಯತಿಗಮತಿ
- 6 ಗಂಕಭಯಾದುದನ್ತಮಾಡಿಯದಮುಕ್ತಿಯ

- 7 ಂಡವೆನೆನ್ನು ವಿಚಾರಿಸಿ ಬನ್ನವರ್ಗವಡಂ
- 8 ಬಡಿಸಿಸಮಾಧಿಯಂಪಡೆದುಮಲ್ಲಿ
- 9 ಯುಮಚ್ಚ ರಜಕ್ಕಿಯಚ್ಚಿಯಕಸ್ತೂರಿ
ಭಟ್ಟಾ
- 10 ರಗ್ಗ ಆವರಣವಕಿಚ್ಚಿದಿಯಚ್ಚಿಗಾವು
- 11 ಣ್ಣಿದದ್ದೊರಮಂತ್ರಕಿಕ್ಕಿಯಚ್ಚಿ ಸನ್ಯಸೆ
- 12 ನಂಗೆಯ್ತ ಮುಡಿಪಿದಳ್ || ಆಕೆಯಗೆ
- 13 ಣ್ಣ ಪರಮಾಶ್ರವಕ ಎಡಯ್ಯ ಮಂಗಳಂ

32

ನಂಜರಾಜಪಟ್ಟ ತಾ || ನಿಡುತ ಹೋಬಳ ನಿಡುತದಲ್ಲಿ ಬೀರೇದೇವರ ವನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2' 6" x 1' 8".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ.....ದ್ವಿಯತ್ಯಕರವೊರುಷದ
- 2 ಂಂಂ ಬಹುಧಾಂತ್ಯ ಸಂವತ್ಸರದ ವೈಶಾ
- 3 ಖ ಬ.....ಹಳಯಗು-ಗೆ...
- 4 ದವ.....ಮಲವನಹಳ್ಳಿಯ ಮಲ್ಲಿಕಾರ್ಜುನದೇ
- 5 ವರಪು.....ಗಡಿನಾಡು ಆ
- 6 ಣ್ಣವಿಶಾ.....ಮುಳ್ಳುನಾಡು ಎ
- 7 ಕೋಟಿ.....ತಾಮುತ್ಪಟ್ಟು ಆ
- 8 ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ.....ಹೊರಭೂಮಿಯಿಜ
...ಣಂ..... ಯಣ್ಣಲಕಂಣ
- 10 ಜಕರಾಮಯ.....ಹಿರಿಯವೀರಂ
- 11 ಣಚಿಕವೀರಂಣ.....ತಿಯತಂಡಕ್ಕವು
- 12 ಆನಾಡಮುಂದೆ.....ಟ್ಟಗದ್ದೆ ಬೆದಲು
- 13 ಬನಸಮುದ್ರದ.....ಕೊಂ ದೇವರಕೆಣೆ
- 14 ಯಕಳಗೆಕಾರಗದೆ.....ಹುವಿನಗದ್ದೆಕೊಂ
- 15 ಬನಿಗನಹಳ್ಳಿಯಲು ತಿರುಮಲೆಗುಡಕಟ್ಟಿಸಿದೆ
- 16 ಕೆಣೆ ಯಕಳಗೆಕೊ-ಯೊಳಗೆ ಸಂ ದೇವರ
- 17 ಹಿಂದಣವರೆಯಗದೆ.....ಗುಣೆಗೆ ಸಂ ಕೊಂ
- 18 ಆ ಹತ್ರಯತಂಕಣದಹೊಂ...ಂಗೆ ಕೊಂ ಅಲಿಪಡು
- 19 ವಹಳ್ಳಗದ್ದೆ ಸಂ ಕೊಂಕಡಹುರಿಯಂಣಗೆ ಸಂ
- 20 ಕೊಂಕಡಹುರಿಯಂಣ...ಮಣ್ಣ ದೇವನಗದ್ದೆ ಸಂ ಮಾ
- 21 ಕಳಕೆಣೆಯು.....ಸಂ ಹಿಡಿ ಬೀಯಕೆ
- 22 ಣಿಯು.....ಲು ಊರಮುಂದೆಣ
- 23 ಕೊ-ತಂದೆ-ಂ ಗಂ ಊರೊಂದೆಣಕೆ
- 24 -ರಿಕೆ ೬೦೦ ಅಂಪ್ತಬೆದಲು-೭೦೦ ಗದ್ದೆ ಸಂ ೨೦ ನೂ
- 25 ಮಲ್ಲಿಗ ಉಡ...ಹಿರಿಯಂಣ್ಣ ವೀರಂಣಂಗೆಯೂಸಮ
- 26 ವಾಗಿ ಅಮೃತವಡಿಗಿಟ್ಟ ಧಂವ್ಯಮಾರು ಅಳಿದಿದೆ

- 27 ಗಂಗೆಯ ತಡಿಯಲಿ ಕವಿಲೆಯ ಕೊಂದ ಪಾ
 28 ...ತೆನಾಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುನ್ಧ
 29 ವ್ಯಸ್ರಿಪ ಸಹಸ್ರಾಣಾಂ ವಿಷ್ವಾಯಾಂಜಾಯತೇ...
 30ಕಾಸನ.....

33

ಅದೇ ಹೋಬಳಿ ನಂದಿಗುಂದ ಗ್ರಾಮದಲ್ಲಿ 147 ನೆ ಸರ್ವೇ ನಂಬರ ಸರಕಾರ ಖರಾಬಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6' x 2' 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೆನ್ನುಹಾಮಣ್ಣಳ್ಳೇಸ್ವರಂ ವೀರಚೋಳಕೊಂಗಾಳು
- 2 ವ ದೇವಪ್ರಸಾದಿ ರಾಜ್ಯಾಂಗಯುತೀರತಾಯಿನದುಮೆ
- 3 ಲ ದೇವಿಸೋಮಲದೇವಿ ತೋಳೂರದುದ್ದೆ ರಸಬಲ್ಲೆಯ
- 4 ದಣ್ಣನಾಯಕಗಡಿಯೆಕಿರಿಕಣಯಂತಿ
- 5 ನಿಬರಂ ಮುಂತಾಗಿದ್ದು ಮನುಮತ ಸಂವಭರ
- 6 ದ ಕುಂಭಿನಾಸ ಆದಿವಾರದಸಮಿಯಂದು ಮು
- 7 ಛನ್ನಾಡೆಪ್ಪತ್ತಕ್ಕಂ ಅಣ್ಣತ್ತಮ್ಮನಮಕ್ಕಳಮಕ್ಕಳ
- 8 ಗತ್ತಯ್ಯ ಸೆಲಾಯದು ಸುಂಕದೆಬೆಡುಂಗೊಳು
- 9 ನಲ್ಲೆತ್ತು ಪರಿಹಾರ ಹೆಗ್ಗಡೆಗದ್ಯಾನಗನಹೂರ
- 10 ಲು ಒಂದು ಹಳ್ಳಿಗೆ ಹಣ ವೈದು ಕಾಣಿಕೆಗದ್ಯಾನ
- 11 ಗನಹೂರಲೊಂದುಹಳ್ಳಿಗೆಹಣವೈದು
- 12 ಅರತೆ ಹಂದಲ ಹಣ ಪರಿಹಾರಗಂಗೆ
- 13 ಸಿದ್ಧಾಯ ಹೊಟಗಾಗಿ ಆಯ ದಾಲ ಬಿಟ್ಟ ಬೆ
- 14 ಸಹಡು ವೆಗೇರಿಗೆ ಪರಿಹಾರವಂ ಬಿಟ್ಟ |
- 15 ವೀರಚೋಳ ಕೊಂಗಾಳವು ದೇವಕೊಟ್ಟುದಂತಪ್ಪನು
- 16 ಡಿದವ ಗಂಗೆಯ ತಡಿಯ ಕವಿಲೆಯಂ
- 17 ಬ್ರಾಹ್ಮಣನಂಕೊಂದ ಬ್ರಹ್ಮತಿಯಂಕೊಂಡ || ಎ
- 18 ಪುತ್ತಣಿಕೊಳಗೆ ಮನೆ ಗೃಗುಳ ಭತ್ತ ಸೆಲಾಯಮ
- 19 ಗಂಗೋಜಿಗೆ ಬೊಚಣಂಗೆ ||

34

ಅದೇ ಹೋಬಳಿ ಮುಳ್ಳೂರು ಬಸ್ತಿ ಗುಡಿಯಲ್ಲಿ ಪಾಶ್ವನಾಥ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ೧ ನೇ ಕಲ್ಲು

೧ ನೇ ಪಾಶ್ವ

- 1 ಸ್ವಸ್ತಿ ಕಕನೃಪಕಾಲಾ
- 2 ತೀತ ಸಂವತ್ಸರ ಕತಂಗಳೆ
- 3 ೯೪೬ ನೆಯ ಕ್ರೋಧಿಸಂ
- 4 ವತ್ಸರಂ ಪ್ರರಿವತ್ತಿಸುತ್ತಿ
- 5 ರೆತಚ್ಚೈತ್ರಬಹುಳ
- 6 ನವಮಾಮಾಜ್ಜಳವಾ
- 7 ರಂಪೂರ್ವಭಾದ್ರ
- 8 ಪದಾನಕ್ಷತ್ರಮಾ
- 9 ನೊದಯದೆಲ್ || ಸ್ವಸ್ತಿ
- 10 ಸಮಸ್ತ ಸುರಾಸುರೇಂ

11 ದ್ರಮಕುಟತಟಫಿಟಿ

12 ತಮಣಮಯೂಖ

13 ರೇಖಾಳಂಕೃತಚಾ

೨ ನೇ ಪಾಶ್ವ

14 ರುಚರಣಾ

15 ರವಿನ್ಯಯು

16 ಗಳಂಭಿಗವ

17 ದೇರ್ಹತ್ಪರ

18 ಮೇಲ್ವರಪರ

19 ಮುಭಿಟ್ಟಾರಕ

20 ಮುಖಕಮ

21 ಛನಿರ್ಗತಾ

22 ಗಮಾಮೃತ

23 ಗಂಭೀರಾಂಭೋ

24 ರಾಶಿಪಾರ

25 ಗರವು ಶ್ರೀ

26 ಮದ್ದುಣಸೇ

27 ನಪಣ್ಣೆತದೇ

28 ವೆಮ್ಮೋಡ್

29 ಲಕ್ಷ್ಮೀಸಿವಾ

30 ಸಪ್ತಂಸನ್ನ[೨] ||

೩ ನೇ ಪಾಠ್ಯ

- 31 ಗುರುಗಳನ್ನದ್ಧಾನ್ಯತತ್ವಶ್ಚ
32 ಕಟನಪುಟಗರ್ವಪ್ಪಶ್ಚ
33 ನವ್ರತೀಂದ್ರವರ್ಗಸಂಭ
34 ನ್ನಸ್ತಿಸಂಭಂದ್ರನಿಲಕ

- 35 ಣಮಹಾರುಬ್ಬುಳಮಾ
36 ಯನಾಥಂನರಮಾರ್ಹ
37 ನ್ನಾದಿರತ್ತತ್ರಯಸ
38 ಕಳಮಹಾಕಬ್ಬ
39 ಕಾರ್ತಾಗಮಾದಿಸ್ಥಿ

- 40 ರಷಟ್ಟಕ್ಕರ್ಪಶ್ಚನೀರ್
41 ವ್ರತಿಸತಿಗುಣಸೇನಾ
42 ಯುರಾರಯ್ಯಪ್ರಣೋ
43 ತರ್

35

ಅದೇ ಬಸ್ತೀಗುಡಿಯಲ್ಲಿ ದಕ್ಷಿಣದಲ್ಲೂ ಇದೆ ಕಲ್ಲು

೧ ನೇ ಪಾಠ್ಯ

- 1 ಧರ್ಮಸಂಪ್ರಬರದಂ
2 ಸ್ವಸ್ತಿಶಕವರ್ಷ FVಂ
3 ತ್ತನೆಯವಿಳಂಬಿಸಂ
4 ವತ್ಸರದ ಉತ್ತರಾ
5 ಯಣಸಂಕ್ರಾಂತಿ
6 ಯಂದುಶ್ರೀರಂಜೀಂ
7 ದ್ರಕೊಂಗಾಳ್ಯಂತಂ
8 ಮಯ್ಯಮಾಡಿಸಿ
9 ದಬಸದಿಗೆ ಕೊ
10 ಟ್ವಹಾರುವನ
11 ಹಳ್ಳಿಅರಕ
12 ನಸಳ್ಳಿ

೨ ನೇ ಪಾಠ್ಯ

- 13 ನಿಡುತದ
14 ಗೊಡಲ
15 ಖಣ್ಣು
16 ಗಂ ೩ ಕೆ ಸೆ
17 ಕುನಿಯಂ

- 18 ಒಳಗಣಿ
19 ಯುಂಬಣ್ಣು
20 ಗಂ ೩ ಹೆನ್ನ
21 ಲಣ್ಣರಭಣ
22 ಸಿಖಣ್ಣು
23 ಗಂ ೧೦ ಒಂದು
24 ಗಾಣದಣ್ಣಿ

೩ ನೇ ಪಾಠ್ಯ

- 25 ಕಾಣ್ಣಿಂಡೆಹ
26 ಲ್ಳಿಹಂಗಲ
27 ಬಾನಿ ಖಣ್ಣು
28 ಗಂ ೧೦ ಹು
29 ಣಿಸದಾ
30 ಉಖಣ್ಣು
31 ಗಂ ೧೦
32 ಗಣಪ
33 ತಿಗೊಡ
34 ಉಖಣ್ಣು
35 ಗಂ ೩ ಅಸ

- 36 ಗವೊಳ
37 ಖಣ್ಣುಗಂ
38 ೪

೪ ನೇ ಪಾಠ್ಯ

- 39 ಶ್ರೀರಾಜಾಧಿರಾ
40 ಜಕೊಂಗಾಳ್ಯ
41 ನಬ್ಬವೋಚಬ್ಬರಸಿ
42 ಯತ್ತಮ್ಮಗುರುಗಳು
43 ದ್ರವಿಳಗಣದನಂ
44 ಏಸಂಭದರುಂಗಳಾ
45 ನ್ವಯದಗುಣಸೇನ
46 ಪಣ್ಣಿದದೇವರ್ಗಮಾ
47 ಡಿಸಿರಾರಾಪೂರ್ವಕಂ
48 ಕೊಟ್ಟರು || ಸ್ವದತ್ತಂವ
49 ರದತ್ತಂವಾಯೋಹರೇತಿ
50 ವಸುನ್ಧರಾಂಪಪ್ಪಿಪ್ಪರ್ವ
ಷ
51 ಸಹಸ್ರಾಣವಿಪ್ಪಾ
52 ಯಾಂಹಾಯತೀಕ್ರಮಿಃ

36

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ಕಲ್ಲು

- 1
2ಯಾನಿಫಸತ್ತಾ
.....
5 ಅದೇನಿ || ಭೀತಳ
6 ವಿನಿರ್ಗತ.....ಲೋಕ್ಕಮಿತ್ತಾತ..
7
8 ...ಯಜ...ವೋಕ್ಷದೆ ..
9
10ವಣ್ಣು...
.....

- 13ಯಾದಿಮು
14 ಇಂ...ಪನಿದ...ಮಾಳ.....
15 ...ನುವಿರ್ವೇಪಾಳಭೀತ...ಬರಸಿದ ಕಾರು
ಣಿಯೊ
16 ದೊವನವಚನಕಾಯ
17 ವದ್ದಿಗ...ತುಳ್ಳನಬಳ್ಳಿಗಿಯಂಬತ್ತಿರಸ..
18ತದಿವಿಜಲೋಕ " ಖಂ
19 .. ಪ್ರಥಮೀಕೊಂಗಾಳ್ಯನರಸಿ...
(ಇವ್ವೇ ಈ ಕಲ್ಲಿನಮೇಲೆ ಕಾಣುವದು)

37

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾಶ್ವನಾಥ ಬಸ್ತಿಯ ಉತ್ತರ ಗೋಡೆ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ವನಬ್ಬೆ ಪ್ರಾಚಾರ್ಯರಸಿಯದ್ವಿವಿಗಣದನ್ನಿ ಸಂಭದರು
- 2 ಬ್ರಹ್ಮಾನ್ವಯದ ಗುಣಸೇನಪಣ್ಣಿತ ದೇವರಗುಣ್ಣಿ ಮಾಡಿಸಿದಬಸದಿ ಮಂಗಳ ಮಹಾ

38

ಅದೇ ಬಸ್ತಿಯ ಪಾಶ್ವನಾಥ ಕಲ್ಲು

- | | |
|---|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜೇಂದ್ರಚೋಳಕೊಂಗಾಳ್ವನ
ಪುತ್ರ | 4 ಶ್ವಪುಷ್ಪಗಣದರುಂಗಳಾನ್ವಯದನ್ನಿ |
| 2 ಶ್ರೀರಾ[ಜಾಧಿರಾಜ] .. ಕೊಂಗಾಳ್ವ..... | 5 ಸಂಭದಗುಣಸೇನಪಣ್ಣಿತದೇವಗ್ಗಧಾ |
| 3 ...ನಾಸನ್ನಾನವಂತಮ್ಮಗುರುಗ | 6 ರಾಪೂರ್ವಕಂಕೊಟ್ಟಂ ಮಂಗಳಮ |
| | 7 ಹಾ ಶ್ರೀ ಶ್ರೀ |

39

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚಂದ್ರನಾಥ ಬಸ್ತಿಯ ಯಿರುವದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕವರ್ವ ೧೩೧೩ ನೆಯಪು: [ನೋ] ದೋತ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೩ ಭಾನುವಾ
- 2 ರದಲ್ಕು ಶ್ರೀ ಮೂಲಸಂಘದೇ ಸಿಗಣಪುಸ್ತಕಗಚ್ಚದ... ಕೊಂಡಕುಂದಾ
- 3 ನ್ಯಯರಾಯ್ಕ ಕುಭೇನ್ನು ಕಂದ ವಿಜಯಕ್ಕರ್ತಿ ದೇವರಬಿಯತಿಷ್ಠಾಪನಬಸುಬ
- 4 ಲಿಡೇವರು ಈ ಸ್ಥಾನಮಂವೆದೊಂದಿದ್ದರು ಶ್ರೀರಾಜಾ[ಧಿರಾಜನು] ಕೊಂಗಾಳ್ವರುಗ್ಗಿ
- 5 ಣದೇವಿಯ ದೇವಿಯ ದೇವಾರದ ವಿಜಯ ದೇವರದ್ವಾರಾ ನೆಲಿನಿಂವಂದು ಸ್ವಪನನಿ... ತಪ್ಪು
- 6 ತ್ರ...ಆಪೋಚಬ್ಬರಸಿಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿ ಆಜ್ಞಾಭೋಗ
- 7 ಬಿಟ್ಟ ಊರು ಅಣಿಲವಾಡಿಯ ನುಲಬಿರಳ್ಳಿಯಂ ನಾಡುಮಾತಿನೆಗಳ್ಳವು
- 8 ಲ್ಲಾರಹಾರುವಹಳ್ಳಿ ಬ ಸೀಮೆ ಮೂಡಹುವಹಳ್ಳತೆಂಕ...
- 9 ಬಡಗಣ ಅಗಳ ನಟ್ಟ ಕಲ್ಲುಪಡುವ ಬಿಟ್ಟ ಬಡಗಣ ಅ ...ಕಾರಗೋದರ
- 10 ಲ್ಲಯಸ್ಸೇಮೆ ಮೂಡನೆಲ್ಲಿಯ ಹೊಳೆನಟ್ಟ ಕಲ್ಲು ತೆಂಕಬಿಟ್ಟದ....
- 11 ಬಡಗಕೆ ಏರಿ ಈಶಾನ್ಯನಟ್ಟ ಕಲ್ಲುಮುಳ್ಳೂರ ಗದ್ದೆಗಳಲವೊನಿ ಬ ೧
- 12 ...ಗಣಿಯ ಕೆಳಗೆ ಬ ೨ ಅಗದೊಳು - - ಕೊ ೧೦ ಕನಗೊಡಲು - - ಕೊ ೧೦ - -
- 13 ಗಾಲಬ ೧ ಕೊಡಗೊಳು ಕೊ ೨ ಅಚ್ಚ ಗದ್ದೆ ಕೊ ೧೦ ರೋಕಗದ್ದೆ ಕೊ ೧೦ ...
- 14 ೧೫ ಸಂಗೆ ಗದ್ದೆ ಬ ೧ ಬೋಳಗದ್ದೆ ಬ ೧ ಕೊ ೯ ಅಲದಕಾಡಿ ಬ ೧ ಕೊ ೧೦ ಅಸರವ
- 15 ಕೈ ಬ ೧ ಕೊ ... ಮೆಕುವಿ ಬ ೧ ನಿಡಿತದ ಗೋಡಲು ಬ ೩ ಮೃಣಸೆದಲ್ಲಿ ಬ ೧ ಕೊ ೧೦
- 16 ಹೊನ್ನೆದೇವಿಯ ಸರಣ ಗೋಡಲು ಬ ೧ ಹೊನ್ನೂರ ಭೂಮಿ ಬ ೨ ಬಂದು ಗಣದ
- 17 ಣ್ಣ ಬಿಟ್ಟದು ಆಚನ್ನಾ)ಕ್ಕು ಸವ್ವಾರ್ಜನಾನಂದರ್ ದೀಪ್ತತಯಾಚ್ಚ ಓಟ ವರ್ತಿ ಸೆಯಾಗವೀ
- 18 ರಹರಿಹರೋನ್ನಿ ಕ ಪಲವರಂಕಾದಿ ರಾಯಮಣಿಪ್ರೇಕ್ಷಕರಾವ ಕರ್ಣಾತವಜ್ಜಿವಂಜ
- 19 ರ ಕಂಬಚ್ಚ ಗಜದಾರಭ ತೈ ಗೋಕಾಪಿಡ್ಡಿ ನಾನ್ಯುಗೆ ಗಂಡಪ್ಪ ದಣ್ಣನಾಯ್ಕರುಕು
- 20 ರಿತ್ತುಮುಳ್ಳು ನಾಡಂ ಕುಡುವಂತರಾದರ್ ಸ್ವಭಾನ್ಯಾರ್ಥವಾಗಿ ಸಿದ್ಧಿ ಗೌಡ ಪ್ರಜೆಗಳ
- 21 ರೆಕೊಂಡು ಂಣಾದೇವಿಯ ಕುಮಾರನಗಳ್ಳಯ ಭೀಮಾಪುರಮೆಂದು ಪೆಸ
- 22 ರಿಟ್ಟು ಚತುಸ್ಸೇಮೆಯ ಕಲ್ಲುನಟ್ಟಧಾರಾಪುರ್ವಕವಾಗಿ ಕೊಟ್ಟರೂ || ಕಂ
- 23 ಗೋಡಂ ಅ[ಂಣಾ]ಂಗಪುರಮೆಂದು ಪೆಸನಿಟ್ಟು ಧಾರಾಪುರ್ವ ಕವಾಗಿ ಪಾರ್ಶ್ವನಾ
- 24 ಭಂಗಿತ್ತರೂ || [ಕೆ]ರತ್ತೈದುಗಕ್ಕೆ ವಾನಶಾಲಿ ಗೋವಾಲಿ ಜಯಮಾಳಪುರಿಯಲ್ಲಿ
- 25 ಗದ್ದೆ ಬ ೩ ಗಣಪತಿ ಗೋಡಲು ಬ ೩ ಹುಣಿಸದಾಟು ಬ ೧ ಎಳತಾ
- 26 ಜ್ಞಾನ ಶಾಸನಂ || ಶ್ರೀ

- 27 ಈಧರ್ವಕ ಅಳು
- 28 ದವರು ಪಟುಸು
- 29 ಹೆಣ್ಣು ಗುರುಇವರ
- 30 ಕೊಂದಿಕೊಟ್ಟಿ ಪಾಪದಲಿಹೊ
- 31 ಹರುಹಂದಿಯತಿಂಬರು

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ಅದೇ ಚಂದ್ರನಾಥ ಬಸ್ತಿಯ ಎದುರಿಗಿರುವ ಮಂಟಪದಬಳಿ

- | | |
|-----------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಕರ್ತವರ್ಷ | 8ಯರಾಯ |
| 2 ಗಂಜಿ ನೇ ಧಾತುಸಂ | 9 ಕಟಕಾಚಾರ್ಯ ರಪ್ಪ...ವಿ |
| 3 ವತ್ಸರದ ಜೀಷ್ವ | 10 ದ್ವಾಧರಬೊಚ್ಚಿದೇವರಸರುಮು |
| 4 ಕು ಗಂ ಮಂ- ವಾ | 11 ಡಿಪಿ..... |
| 5 ರದಲ್ಲು ಇಂಮಡಿ | 12 ವಚಲು..... |
| 6 ಅ..... | 13 ತಂಮ..... |
| 7 ..... | .. ..... |

41

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಕಾನ್ರಿತ್ವರಬಸ್ತು ಮುಂದೆ ಇರುವ ಪಾದದಕಲ್ಲು

- | | |
|--------------------------|------------------|
| 1 ಗುಣಸೇನಪಣ್ಣ ತಸ್ಯ | 3 ದೇವಸ್ಯಶ್ರೀಪಾದಂ |
| 2 ಗುರೋಃ ಪುಷ್ಪಸೇನಸಿದ್ಧಾಂತ | |

42

ಅದೇ ಬಸ್ತಿಯ ಪಾಕಾರದಲ್ಲಿ ವಾಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

- | | |
|-------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಗುಣಸೇನಪಣ್ಣ | 3 ಗವಾವಿನಕರದಧ |
| 2 ತ ದೇವರಗಳಸಿದನಾ | 4 ಮೃಗ (ಸರ್ಪದ ಆಕಾರವಿಧ) |

43

ಅದೇ ಗ್ರಾಮದ ಕೆರೆ ಏರೀ ಮೇಲಿನ ಗನ್ನೇ ವೀರಕಲ್ಲು

- | | |
|--|------------------------------------|
| 1 ಶ್ರೀಸುಕರ್ತವರ್ಷ FFF ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರ | 3 ಆತನವಟ್ಟದರಸಿ ವದ್ದಲದೇವಿ ಸತ್ತು..... |
| 2 ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳಕೊಂಗಾಳ್ಯಂ ರಾಜ್ಯಂ
ಗಯ್ಯತ್ತಿ... | 4 ನಿಹಕಾವರದಿಂದಂ ತಾನುಂತನ್ನ ಪಣ್ಣ... |

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

- | |
|------------------------------------|
| 1 ... ಉತ್ಸ ಮಚೋಣ ಸಟ್ಟಿಸು...ಬಾಲೆಯ... |
| 2 ...ಖಣ್ಣದಿಂದಂ...ತಲೆಗಡಿಸಿಸತ್ತಂ \|\| |

45

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಾರುಗೋಡು ಪಟೀಲ ವೀರಗಾಡುಗಾಡರ ಕಣದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು

ಪ್ರಮಾಣ 4' 4" x 2' 8".

- | |
|--|
| 1 ಓನ್ನ ಮು ಸ್ವಸ್ತಿ ಸಮಸ್ತವ್ರಕಸ್ತಿ ಸಹಿತಮಂಡಳಿಕ ನಾರಾಯಣನುಮಲೆಯಂ |
| 2 ಬೆಂಕೊಣ್ಣಗಂಡನುಂಶ್ರೀಣಾಗತವಜ್ರಪಂಜರರುಮಪ್ಪಶ್ರೀಕ |
| 3 ರಿಹರದೇವ ಚೋಳದೇವರಾಜ್ಯದಂದು[ದು]ಮೃಗವಿ ಸಂವತ್ಸರದ ಚ್ಯ |
| 4 ತ್ರ ಕುದ್ಧಪಂಚಮಿ ಸೋಮವಾರದಂದು ಮುಳ್ಳೂರಕೊಟ್ಟಿಗೆ ಬೆಳುಹುನಾಡು |

* ಈ 5 ಪಟ್ಟಿಗಳು ಕಾಸನದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

- 5 ಗೊಡ್ಡು ಜಾಡಿಮುಳವರಾದಿತ್ಯ ನಾಡಮಲ್ಲಿ ಕಾರ್ಜುನನಿಡಿತಮೇಣ
 6 ಸಮೊದಲಾಗಿನಾಡೆಲ್ಲ ನೆರದತ್ತಿ ಬಂದುಮುತ್ತಿ ಕೊಟಿಯಹತ್ತಿಸಿದೆ
 7 ಲ್ಲಿ ಬೊಪ್ಪಗೌಡಿಯಮಲ್ಲೆಯ ಮುಳ್ಳೂರ ಕೊಟಿಯ ಕಾದು ಅಟಾಹೊಯಿ
 8 ದು ವಂಕಧಾರದೊಳಗೆಬಿದ್ದನು ಬಿದ್ದ ಲ್ಲಿಗಯಾತಂಗೆ ವೀರಸೇಸೆಯಾಗಿ ಮಾಸಾ
 9 ವಿಮುಖ್ಯವಾಗಿ ಊರ ಮೂನೂತಾಳು ನೆರದಿದ್ದು ಮುಳ್ಳೂರಗದ್ದೆಯೊ
 10 ಳಗೆ ಮಾಕೊವೆಯಮಂಕೊಳಗೆಗದ್ದೆ ೩ ಹಿಡಿಬೆಗಲ್ಲ ಲಿಗದ್ದೆ ೫ ಯಿಂತೆಂಬು
 11 ಗದ್ದೆ ಬೊಪ್ಪಗೌಡಿಯ ಮಾಲ್ಯೆಯ ಮಾದ್ಯೆಯನವರು ಹೊಸಅಮಾನಿಕೆಚೆಸ
 (ಕಲ್ಲಿನ ಸುತ್ತಲೂ ಬರೆದಿರುವದು)
 12 ಹಿತ ಗೆ ಫ ಕ್ಕೆ ಮಾಸಾವಿ ಊರುನೆರದು ಅವರಿಗೆ ಸರ್ವಾಭಿಮಾನವಿಹಾರವಾಗಿವಾಟಿದರು ಈಮರಿಯಾ
 ದೆಲೇ ಸೆಂದುಬಂದದು || ಈ ಕಲ್ಲುಕೊಂಗೊಳೆಯಬಾಚಾರಿಯವಗಬ್ಬಿರೋಜಿವಾಡಿ[ದ]ಕಲ್ಲು ಶ್ರೀ
 ಕೊಪಣ ತೀರ್ಥದಸೇನ ಬೋವಸಾತ್ಯೆಯ ಈ ಕಾಸನದ ಅಖರವಬರೆದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

46

ಅದೇ ಹೊಬಳ ಮಾಲಂಬಿ ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಬಳಿ

ಪ್ರಮಾಣ 8' 2" x 2' 8" (ಈ ಕಲ್ಲು ೨ ತುಂಡಾಗಿಥೆ)

- 1 ಸ್ವಸ್ತಿ ಸೂರ್ಯಾಸ್ತಯ ಸುರತರುಸ್ತ ಜಾಯಮಾನ ಚೋಳಕು
 2 ಳಗನಗಭಿಸ್ತಿ ಮಾಳಸೆಕಳ ಜನದುಗಿತ ಹರಣನಿ
 3 ಪುಣಕವೇರ ಕನ್ಯಕಾಸಖಿಯಮಾನ ಚೋಳಮಹಾಮಹೀ
 4 ಪತಿಶ್ರೀರಾಜಕೇಸರಿವರ್ಮ ಪರ್ಮನಡಿಗಲ್ ನಿಜಿಗೆ
 5 ಪನಸೊಗೆಯ ಕಾಳಗದಲೊಟ್ಟಿ ಕೆಯ್ದಂನಟಿವಕ್ಕುಬ
 6 ರೇನೆನ್ನು ಆತನನಡೆದರ್ಪತ್ತರೆನ್ನು ಪಿರಿದುಂಕಾರು
 7 ಣ್ಯದಿನ್ದ ಪಟ್ಟವಕಟ್ಟಿ ನಾಡಕುಡುಗೆನ್ನು ಪಜ್ಜವನ್
 8 ಮಾರಾಯಗ್ಗಟ್ಟಲಾತಂಕ್ಷತ್ರಿಯಸಿಬಾಹುಣಿ
 9 ಕೊಂಗಾಳ್ಯನೆನ್ನು ಪಟ್ಟವಕಟ್ಟಿಮಾಂವ್ವಿಯನಿತ್ತರಿ
 10 ದಕ್ಕೇಗಾವುಣ್ಣ ರಾಚಮ್ಮನವಂಕಮೇಸಾಕ್ಷಿ ಕಣ್ಣ ವಂಗಲ
 11 ದಳದಿತ್ಯಗಾವುಣ್ಣನುಂ ಗುನಿಯನನ್ನಿ ಯಮೇನುವುಂ
 12 ಕೆಲನೆ...ಚಗಾವುಣ್ಣನುಂನಲ್ಲ ರೊತಿಯಂಗಾವುಣ್ಣ
 13 ...ಳೊನ್ನಾಡೆಕಲಾಡೆವೊಣಗೆನ್ನುನುಡಿದುಲಾ... (ಮುಂದೆಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ದ್ವಾರದಲ್ಲಿ

ಪ್ರಮಾಣ 1' 10" x 1' 3".

- | | |
|------------------------------|-----------------|
| 1 ಧಾತುಸಂವತ್ಸರದಳ | 6 ಕಂದಾಯ ಗ ೧೦ |
| 2 ಸ್ವೀಜಿತಧ ೫ ಲೂ ಶ್ರೀಮ | 7 ಹಂನರಡುವರಹ |
| 3 ತುವೆಂ[ಕ]ಟಾದ್ರಿನಾಯಕರಕ್ಕುಷ್ಣ | 8 ಂನುಪಾಲಿಸಿಕೊಂಡ |
| 4 ಪುನಾಯಕರುಮಾಲಂಬಿರಾ | 9 ದು ಇಧೇವೆ |
| 5 ಚೇಗೌಡಗೆಪಾಲಿಸಿಕೊಂಡದು | |

48

ಅದೇ ಹೊಬಳ ಮೇಣಸದೆ ಹಾಳುಕೊಟಿ ಕಂದುಕದಲ್ಲಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕೊಂಗಾಳ್ವರಾಜ್ಯಂಗವಿಕೊಮಾರಯ್ಯಸುನ್ನ ರ.. ಜ.....
 2 ಎಡೆತುರುಕೊಳಕಟ್ಟಿಸ್ತ ರಲ್ಲಿ...ನಾಹಾರತುರುಹಾರನೊಟ್ಟು.....

8 ಸಾಮಂತರ...ದೇಶ...ಗಾ...ಗೋಕಿವಯನ...

4 ಮಾರವೇರಾ...ಪುಟ್ಟಕೊಟ್ಟ...ದೇಶದಸೇನಿಯರ...

(ಸುಂದರ ಕೊಮಾರನ್)

49

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಪಣೆಯಾಲದ ಕಟ್ಟುಬಳಿ ನಟ್ಟ ಕಾಸನ

ಪ್ರಮಾಣ 3' 2" x 2'

ಇದರ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಸ್ವಸ್ತಿಪೂರಂಭವಾಗಿ ೧೨ ವಂಕ್ಟ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುವುದಿಲ್ಲ

- | | |
|---------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೯೩ ನೆಯ ಸಾ | 10 ಭೋಗಕ್ಕಂಧಾರಾಪೂರ್ವ ಕಂಬಿಟ್ಟಂ |
| 2 ಧಾರಣಸಂವತ್ಸರದಚೈತ್ರಮಾಸ | 11 ರಾಜವಲ್ಲಭಸೆಟ್ಟಿ-ಹೆಗ್ಗೇಕೊಟ್ಟಗ |
| 3 ದಲಮಾವಾಸೆಯೆಂದುಶ್ರೀಮದ್ರಾಜೇ | 12 ದ್ರಾಣಂ ೪೦ ಆಡವಲಂಗದ್ರಾ |
| 4 ನ್ನುಪ್ರತುಪಿಕೊಂಗಾಳವುಸುಳ್ಳಗೊಡಿನ | 13 ಣಂ ೧೧ ಪಟ್ಟದಂಕವಿಲೆಯನಳದಂಸ್ವದ |
| 5 ಗೌರತಿಯಕೆಹಿಯಕುಳಗಣಮ | 14 ತ್ತಂಪರದತ್ತಂನಾಯೋ ಹರೇತವಸುಂಧರಾಂ |
| 6 ಕೈಮೂಡಣದಡುವಣಗೋಡ | 15 ಪುಟ್ಟಪ್ಪವರ್ಷಸಹಸ್ರಾಣವಿಷ್ಣುಯಾಂಪಾ |
| 7 ಬಾಳಗಾಳಿಯಯ್ಯತ್ತುಬಣ್ಣಗ | ಯತೇಕ್ರಮಿಃ |
| 8 ಬಿಡಭೂಮಿಮಂಹೊಪ್ಪವಳ್ಳಿ | |
| 9 ರಸಿಟ್ಟೇಶ್ವರದೇವಗರ್ಭಂಲಚ್ಚನಾ | |

50

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತಿಮ್ಮಯ್ಯನ ಕೆಹಳಬಳಿ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಾಸನ

- | | |
|-------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೯೩ ನೆ | 6 ಸಿದ್ಧೇಶ್ವರಮಹಾದೇವ[ವ]ರ್ಗಪೂಸವಳ್ಳಿ |
| 2 ಸಾಧಾರಣಸಂವತ್ಸರದಚೈತ್ರ | 7 ಯನೀರಗಾಪುಣ್ಣನಕೆಯ್ಯಲಿಪ್ಪಿ |
| 3 ಮಾಸದಲಮಾವಾಸೆಯೆಂದುಶ್ರೀ | 8 ಹೆಗ್ಗೇಕೊಟ್ಟಮಣ್ಣುಹೆಗ್ಗೇಣ್ಣುಪತ್ತುಬ |
| 4 ರಾಜೇಂದ್ರಪ್ರಭುವಕೊಂಗಾಳವರಾ | 9 ಣ್ಣುಮೆಯಲಡವಲಂಕೊಟ್ಟಂತಪ್ಪ |
| 5 ಜ್ಯೋಗಯ್ಯತ್ತಿರೇಹೊಪ್ಪವಳ್ಳಿನೀರ | 10 ದಂಕವಿಲೆಯನಳದಂ |

51

ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಮಳಕೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊನ್ನಮ್ಮನಕೆರೆ ತೂಬಿನಮೇಲೆ

- 1 ಶ್ರೀಮತುಪಾರ್ತಿ[ವ]ಸಂವತ್ಸರದಪಲ್ಲಣಸು ೧೦ ಗುರುವಾರಾನ್ನ ದಾಸಿಲರಸಿನವರು
- 2 ಯಾತೂಬಕಟ್ಟಿಸಿದರುಕಟಿದವರುಮೆಂಕಟ್ಟೆಯ್ಯಮಲೈಯಬೊಮರಸೈನಬರಹ
- 3 ಬಸಲಂಗದೇವರುನಂನಗಲುಡನಕಾಲದಲಿಲಯಿತು

52

ಅದೇ ಹೋಬಳಿ ಗನಗೂರು ಊರುಬಾಗಿಲ ಬಳಿ

- | | |
|------------------------------------|-----------------------------------|
| ..... | 8 ಬ್ರಾಹ್ಮಣನುವಂಕೊಂದೆಬ್ರಂಮಾತಿಯಂಕೊಂ |
| 2 ರದವೈಸಾಫಿಸು ೧೦ ಮಂಗಳವಾರ | ಡೆ |
| 3 ದಂದುಕೆಂಕಗುಂದಿನಾಡಪ್ಪತಕ್ಕಂಕಾರುಣ್ಯಂ | 9 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಪಡಿವಳಬಾನಮ್ಮರಾಜನ |
| 4 ಗಯ್ಯು \|\| - ತೊಡೆಗಂಡಿಲ್ಲದಿದ್ದಡೆ | ಪುತ್ರರೆ |
| 5 ಹೆಣ್ಣಂಗೆಹೆಣ್ಣು ಮಕ್ಕಳಂಗೆಸಲುವು | 10 ಗೆಡೆನಾಕಣಬರದಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ |
| 6 ದುಕ್ಕಾಧವ್ವರ್ಗವತಪ್ಪನಡೆದಂಪಾವನರಕ | 11 ದಮಟ್ಟನೆಸೆ...ಗರಾವಜ್ಜರಗಾಳಬಯ |
| 7 ಬಿದ್ದೆ ಗಂಗೆಯಕಡಿಯಲುಕವಿಲೆಯಂ | 12 ಲನಾಡಬವೊಣ್ಣುಜಗಯ್ಯ ಸಾಸನ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ

- | | |
|-------------------------------|-----------------------------------|
| | 7 ... ಸುಬಿಟ್ಟಂ |
| 2 ಪೃಥಿವೀರಾಜ್ಯಂಗೈಯುತ್ತಿ ರತಾ ಇವ | 8 ಸವರ್ವಾಯ್ |
| 3 | 9 ಮನುಮತಸಂವತ್ಸರದಜೀಪ್ಪು... ಸುಕ್ರವಾರ |
| 4 ದೆಣ್ಣನಾಯಕನಿಂತನಿಬರುಮುಖ್ಯ... | 10 ದೆಂದುಲಯದಾಯಸಹ..... |
| 5 ಈನಾಡೆಪ್ಪತ್ತಕ್ಕಂಅಯದಾಯವೊಡೆ | 11 ವಕಾರುಣ್ಯಂಗೈಯ್ದು ಕೊಂ |
| 6 ಯಪ್ಪಹೊನ್ನ ಪಯಹಣಕಾಣಕೆ | 12 ಗಾಳ್ಯದೇವ \|\| |

54

ಅದೇ ಹೋಬಳಿ ಗೋಣೇಮರೂರು ಗ್ರಾಮದಲ್ಲಿ ಕಂಚುನಾಳದ ಮರದ ಬಳಿ ೧ ನೇ ಶಾಸನ
(ಮೇಲುಭಾಗ ಹೋಗಿಲ್ಲ)

- 1
- 2 ಮತ್ತಿಯಗ
- 3 ಕೊತೆಯಕಳಗೆಗದ್ದೆ ಗಂಣ್ಣು
- 4 ... ಕ - ಕೊಂ || ದೇವಿಗೊತೆಯಕಳಗೆಗದ್ದೆಗಂಣ್ಣು ಆಹ
- 5 ... ಕೊಂ || ಮೂವನಮಕ್ಕಿವೊಳಗೆಕೊಂ ೧೦ ಅನ್ನುಗೆ ೪ ಬೆದ್ದ ಲುವು
- 6 ರಮೊಡಣವೊಣೆಯಿ ಬಡಗಣಕಡೆಎರಡಾರಬೆದ್ದ ಲು... ಕೊಣ
- 7 ವೊಣಂಗಿತನಿಮೆಟ್ಟಿಸಲಕೊಂದುಗೊಣಪಾಳ
- 8 ದೇವನದಂಡಿನಕಾಣಕೆಮನವಣಸೂಲಗೆಬಿಟಿಯಿಂನಿಷ್ಟುಸೆ
- 9 ವ್ಯಂ ಮಾನ್ಯನಾಗಿಸ್ವರುಚಿಯಿಂದಕೊಟ್ಟ ರುಯಿಂತಪ್ಪದಕ್ಕೇಳಮ
- 10 ಖ್ಲಿದೇವ ರಹರದೇವರಸರೊಪ್ಪಶ್ರೀಚೆನಸದಾಸಿವ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಶಾಸನ
(ಮೇಲುಭಾಗ ಕಳಭಾಗ ಸಹ ಹೋಗಿಲ್ಲ)

-
- 1 ದೇವರಸರುಪ್ರಥ್ವರಾಜ್ಯಂಗೈಯುತ್ತಿದ್ದ ಲಿಯಡವು
- 2 ನಾಡಗಟ್ಟ ಬಾಡಿಯಗಡಿಯಕಾಳಗದಬವರದಲಿಚಿ
- 3 ಕೈಯನಾಯಕಬಿದ್ದೆಂದುಚಿಕ್ಕೈಯನಾಯಕನಮಕ್ಕಳಗೆಳ
- 4 ಮಲ್ಲಿದೇವರಸರುಹರಿಹರದೇವರಸರುತಂಕನಾಡಸಮಸ್ತ -
-

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ಅದೇ ಹೋಬಳಿ ಮೊಡ್ಡ ಕಣಗಾಲು ಗ್ರಾಮದ ಹೊಲದಲ್ಲಿ 2 ನೇ ಕಲ್ಲು

- 1 ಶ್ರೀಮೂಲಸಂಗದೇಸಿಯಗಣಪುಸ್ತಕಳು
- 2 ಛೇಕೊಂಡಕಂದಾನ್ವಯವಂಗುಳೇಸ್ವರದಬ
- 3 ಳಯಸ- ಅದೆ- ಸುಭಚಂದ್ರದೇವರ-
- 4 ಪ್ರಿಯಾಗ್ರಸಿಕ್ಕರುಮಪ್ಪಪುಭಾಚಂದ್ರದೇವರನಿ
- 5 ಸಿಧಿತಾರಣಸಂವಚ್ಚೇತ್ರಸುಧಪಂಚಮಿ
- 6 ಸುಕ್ರವಾರದೆಂದುಮುಕ್ತರಾದರು-

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ಅದೇ ನಾಡು ಚಾಡ್ಗು ಸುಗ್ಗಿ ಗುಡಿ ಬಳಿಯ ದಾರಿಬಳಿ

- | | |
|---|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ | 13 ವುಡ . ಮಾನೆಯೊಳುಮಾರಜನಕಾ... |
| 2 | 14 ನೋಳತೆಯ.....ಪಾರಿಸೆ..... |
| 3ನಾರಾಯಣ... ಣ..... | 15 ಕುಂದೊರಣಾವಮಾನೆಯೊಳುಮಾಚಿ - |
| 4 .....ಹರಿಹರದೇವ..... | 16 ಕಾರಿಯನಗಡ \| ಮಾಚಜ್ಜಿಯನಕಣನೈಗ |
| 5 | 17 ಣಲೆಯಕಾಮಣಪಳ್ಳುಗುಂದೆಆಜಿಣಬೆಣಚ |
| 6 .....ಆಳುತ್ತಿರೆಹೇವಿಳಂ | 18 ಹೆಗಡೆಹಳ್ಳಿಯಮಾದಣಲಬಿಯೊ |
| 7 ಬಿಸಂವತ್ತರದಮಾಳಮಾಸಪೂರ್ವಪಕ್ಷಪಂ | 19 ರಮಲಿಗಾಡಯಿಗಾಡುಗಳುಮುಖ್ಯವಾಗಿ |
| 8 ಚಮಿಲಶ್ವಿನಿನಕ್ಷತ್ರ[ತ್ರ]ಗುರುನಾರದಂದೆಹರಿಹ | 20 ಯಂತೀನಾಡುನಬರಕೆಚಂದ್ರಾದಿತ್ಯ |
| 9 ರ...ಕುಂದೊರಿಗೆಪೂರ್ವದಲಿಹಂ | 21 ರುಳ್ಳುನಬರಕೊಟಸಾಸನಮರಿಯಾದಿಯಬರ |
| 10 ಣೆಗೆಸಲುವಳಾಸ್ತಮರಿಯಾದಿಯಕೊ | 22 ನಬೋವಜಿನಯ್ಯಕಲ್ಲಹೊಯ್ದ ಮಲೋಜಿ.. |
| 11 ಟ್ವಕ್ಕಮನೆಂತೆಡೆಹಣ್ಣೆಂಗಿಹಣ್ಣು ಮಕ್ಕ | |
| 12 ಳಂಗೆತೊತ್ತಿನಮಕ್ಕಳಂಗಳಲುವುದುಚ | |

60

ಅದೇ ನಾಡು ಹಾರೋಹಳ್ಳಿ ಗ್ರಾಮದ ಗೌಡನ ಉಂಬಳಗದ್ದೆ ಕಾಲವೆಯಲ್ಲಿ

- | | |
|-----------------------------|-----------------------------|
| 1 ತೆಯಲಯ್ಯಜಾಬುಕಾಲಂಕಟ್ಟಿ... | 5 ನಮ್ಮಂಕಾಲಂಕಟ್ಟಿ ಕೊಟ್ಟಂ |
| 2 ವರ್ವದಿಂಬರಾಯಕೊಟ್ಟಮಂಪಿಯ [ರ] | 6 ಬಿಟ್ಟಪೊನ್ನ ಮಣ್ಣೆಂಗವಟ್ಟದಿಂ |
| 3 ಸಂಗೆಬಿಟ್ಟಗೃಹಾರ ! ಮತ್ತಂಚ | ..... |
| 4 ಟ್ವಯುಂದೊರೆ ಕಬಲಹ ಕೊಜ್ಜಣ | |

61

ಗಡಿನಾಡು ಹೋಬಳಿ ಗರಗಂದೊರು ಕಾಂತವೀರಮ್ಮನ ಮನೇದಾರಿಯಲ್ಲಿ ನಟ್ಟ ೧ ನೇ ವೀರಗಲ್ಲು

- | | |
|---------------------------|--------------------|
| ..... | 6 .....ಮಹಾಮು ... |
| 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಾಣ್ಡ | 7 ...ದಿತ್ಯದೇವಗೆ... |
| 4 ಲೇಶ್ವರಶ್ರೀಭುವನಮಲ್ಲ ವೀರ | 8 .....ಣ್ಣು..... |
| 5 .....ಮತು - ಚಂಗಾ - | 9 .....ರಪ..... |

62

ಅದೇ ನಾಡು ಹಾರಂಗಿ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಚಿಕ್ಕಮಠದ ಬಿದಿರು ಕಾಡಿನಲ್ಲಿ

- | | |
|-------------------------|--------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ | 3 ಣ್ಣದೊಕ್ಕೊಕ್ಕಂಕಲಿ |
| 2 ಸಹಿತಶ್ರೀಮತೇಷ | 4 ಯುಗಬ್ರಹ್ಮಪುಷ್ಪದ |

63

ಅದೇ ನಾಡು ತಾಕೆರಿ ಗ್ರಾಮದಲ್ಲಿ ಬಲಗೈ ಈರನ ಗದ್ದೆಯಲ್ಲಿ

- | | |
|-------------------|------------------|
| 1 ಸರ್ವಧಾರಿಸಂವತ್ತರ | 4 ನವರೂಪಾನಗಲಂ |
| 2 ಚೈತ್ರಬ ೫ ಅಲುಗಲು | 5 ಗೇಗಲುಡರಿಗೆಹಾ . |
| 3 ಳನಂಜರಪ್ಪಯಲಣ | 6 ...ಟ್ಟಗಲುಡಿ |

64

ಬಿಲಹ ಹೋಬಳಿ ಕಾಜಾರು ಬಸವನಗುಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ಬಿದ್ದಿರುವದು

- | | |
|-------------------------|-------------|
| 1 ಶ್ರೀಮತುಬಿಳುಗಾಡಲಣಬಗವು | 4 ಕೆಂಪಣ |
| 2 ಡಬಯಿರು - ಕನಿಗುಯಿರಾಮನಾ | 5 ನಾಲ್ವರಿಗೆ |
| 3 ಗಜ್ಜಯ | 6 ಕೊಟಗ್ರಾಮ |

65

ಅದೇ ಹೊಬಳ ಸಿರಹ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ಗುಡಿ ಮುಂದೆ

- 1 ಶ್ರೀಜಯಸಂವತ್ಸ
- 2 ರದಘಾಲ್ಗುಣಸುಧಪ
- 3 ಪುರ್ನಮಿಬ್ರಹ್ಮವಾರದಂ
- 4 ಖರೋಯ್ಯಾಭಿಜಿಬಳಶ್ರೀ
- 5 ವೀರಬಲ್ಲಾ[೪]ದೇವರಸರುಪ್ರ
- 6 ತ್ರೀರಾಜ್ಯಂಗಯತ್ತಿದ್ದಿಲ್ಲಬಳು
- 7 ಹುನಾಡವಡದಿರಿಯರಕ
- 8 ಸವ - ಗವುಡಗಳಬಿರಯನ
- 9 ಮಗಮಾಯಂಣಂಗೆಸಿರಿವರದ
- 10 ಮಲ್ಲಕರ್ಪನದೇವರಅಪ್ಪಭೋಗತೇ
- 11 ಜಸಾಪ್ಪವ್ಯೂನಿಫಿನಿಶ್ಲೇಪಜಲಪಸ

- 12 ಉಳಗಾಮಿಮುಖ್ಯವಾಗಿವಾ
- 13 ಯಂಣ್ನಂಗೆಕಾಲುಗಬೆರಸಾ
- 14 ಗಿಧಾರಯಯಾದುಕೊ
- 15 ಟಸಾಸನಯಿದನುಳರು
- 16 ಅಳಿದಿದೆಡೆಗಂಗಯಾ
- 17 ತಡಿಯಲಿಕವಿಲಿಯ
- 18 ಕೊಂದದೊಪ್ಪದಲಿಹೋಹ
- 19 ರುಮಂಗಳವಾಹಾಶ್ರೀ
- 20 ಶ್ರೀ ಶ್ರೀ ಮಜುವಕ್ಕ
- 21 ರಕಾವರು ಶ್ರೀ

66

ಅದೇ ಹೊಬಳ ಮೊದರವಳ್ಳಿ ಉರಬಾಗಲಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ

- 1 ಕುವಮಸ್ತು
- 2 ಶ್ರೀಮತ್ಪರಮಹಂ
- 3 ಸಾಂನಾಂ | ಪರಿವಾ
- 4 ಜಿಕಸತ್ತಮಂ | ಕೃ
- 5 ವಲ್ಲಾಪ್ಯಮಹಾ

- 6 ಯೋಗಿಂ | ಸದಾ
- 7 ಗಾನ್ವೈಕತತ್ವಂ | ಬೇಲೂರುಕುಷ್ಣಭೋ
- 8 ಪಸ್ತು | ಆಹಾರಯಯತಿಕುಂಜಿರಂ | ಮೂದಿ
- 9 ಮಲ್ಲಾಚಗ್ರಾಮಸ್ತು | ದತ್ತಂಕುಷ್ಣಾರ್ವಣಂ
- 10 ಕುಭಂ | ಕಿಮರ್ಥಂದತ್ತಮಿ ತ್ಯುಕ್ತೇ *

67

ಕೊಡ್ಲಿ ಹೊಬಳ ಹುಲಕೋಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕನ್ನೇಶ್ವರ ದೇವರ ಗುಡಿ ಬಳಿ

- 1 ವಿಕಾರಿಸಂವತ್ಸರದಘಗುಣಸುಧ ೫ ವಡವರದಿ
- 2 ತ್ರಿನಮೇರದೇವಣ್ಣ ನವರೂಘಟದಕೆಳಗೆಹೋ
- 3 ಗಿಲಧಲಿಪುಲುಕೋಡಚೆಕ್ಕಣ್ಣಯೆಬೆಂವ್ಯೂ ಗಾ
[ಡ
- 4 ನಬೀರಗಲ್ಲುಕಳನಬೋಜಗಡದುಶ್ರೀ

- 5 ಸಗವು
- 6 ಡಬೊ
- 7 ವ
- 8 ದೇ
- 9 ಮೈಯ್ಯಂಚಿಕಣ್ಣಯರಿಗೆಮಂಗಳಮಅದೊರ

68

ಕಣಿಮೆ ಹೊಬಳ ಹೆಗ್ಗಡಹಳ್ಳಿ ಬಸವನ ಗುಡಿಬಳಿ ೧ ನೇ ಕಲ್ಲು

- 1 ಶ್ರೀಶ್ಯಸ್ತಿಶ್ರೀವಿಜಯಾದ್ಭು
- 2 ದಯಕಾಲಿನಾಹನಕಕದವರು
- 3 ಪ್ಪ ೧೬೫೦ ನೆಯ ಸಾಧಾರಣಸಂವತ್ಸರದ
- 4 ಮಾಘಭಿ ೦೮ ಬಾರ್ಗವ || ವಾರ
- 5 ದಲ್ಲು ಕುಡುಮದಮಂಜುನಾಥಸ್ವಾಮಿ
- 6 ಯವರಸಂನಿಫಿಯಲ್ಲುನಡವದೇವತಸೇವೆ

- 7 ಬಗ್ಯಹಾವೇರಿವೀರಪೂಡೇರು | ಸರ್ವಮಾಂನೈ
- 8 ಸಂಕೇತವಾಗಿಬಿಟ್ಟಹೆಗ್ಗಡಹಳ್ಳಿಸಿರಂಗಾಲ ||
- 9 ಉಭಯಗಡಿಗೆಸಲುಮುಪಗ್ರಾಮ ೦೯ ನು ಸಿ
[ಲಾ
- 10 ಸತ್ತಾಪತಮಾಡಿಸಿಬಿಟ್ಟುಕೊಟ್ಟದು
ಶ್ರೀ

69

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಕಲ್ಲು

- 1 ಶ್ರೀಕುಡುಮದಮಂ
- 2 ಜನಾಥಸ್ವಾಮಿಯ

- 3 ವರಸಂಕೇಥ ಶ್ರೀ
+

70

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಕಲ್ಲು -

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ತ್ರಯಂಶ್ರೀ
- 2 ಪ್ರಧ್ವೀವಲ್ಲ ಭಿಂಮಾಕಾರಾಜಾಧಿರಾಜವ
- 3 ರಮೇಸ್ವರಂಪರಮಭಿಟ್ಟಾರಕಯ
- 4 ದವಕುಳಂತಂಬರದ್ವಿಮಣಿಸಮ್ಯಕುತ
- 5 ಚೂಡಾಮಣಿಮಲರಾಜರಾಜಮ
- 6 ಲವರೂಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂ

- 7 ಡನಸಹಾಯಸೂರಯೇಕಾಂಗವಿರಸನಿವಾರಸಿ
[ದ್ವಿಗಿರಿದುರ್ಗ]
- 8 ಮಲ್ಲಮಗರರಾಯ - ರನಯ
- 11 ಗಂಡಶ್ರೀವಿರಹೋಯಸಣ.....

71

ಅದೇ ಹೊಬ್ಬಳ ಸಿರಂಗಾಲದ ಬಸವನಗುಡಿ ಸಾರಿಗೆಯಲ್ಲಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಸಿರಿವಂಗಲದಮಾಚ
- 2 ಗಾವುಣ್ಣಂಸಿರಿಯಮತಸ್ತವೀರ ||
- 3 ಮಾಚಗೊಣ್ಣನಮಗಕಾತವಗೊ

- 4 * ಣ್ಣಕಲ್ಲುನಿಜುಸಿವಂ
- 5 ಮರಿಯಣ್ಣಜಬಸದಮಂಗಳಂ

72

ಕೆಗ್ಗ ಟ್ನಾಡು ತಾಲೂಕು ಬೆಟ್ಟಿಯಕ್ಕು ನಾಡಿನಲ್ಲಿ ಬಾಳಂಜಿಗ್ರಾಮದಲ್ಲಿರುವ ಕೆಲ್ಲು
ಪ್ರಮಾಣ 1' 6" x 4' 3"

೬ ಪಂಕ್ತಿಗಳಿವೆ: ಅಕ್ಷರವೆಲ್ಲಾ ಚುಕ್ಕೆ ಚುಕ್ಕೆ ಕಡಿಸಿಬಿಟ್ಟಿವೆ

73

ಅದೇ ತಾಲೂಕು ಹತ್ತುಗಟುನಾಡಿನಲ್ಲಿ ಬಾಳರೆ ಗ್ರಾಮ ದೇವಸ್ಥಾನದ ಗೋಡೆಯಮೇಲೆ

- 1 ವಡುಬರ ಜೋಗಿ ಸಿಲಾಗೊಲಾ
- 2 ವಡುವರಾಯಾಸಿಲಾ
- 3 ವಡುಬರಜೋಗಿನಮಂ ||

74

ಮಡಿಕೇರಿತಾಲೂಕು ಹರದೂರು ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪ ಕೆರಿಕಣಬೈಲುಗಾಳಕಲ್ಲುಯೆಂಬ ಕಲ್ಲಿನಲ್ಲಿ
ಪ್ರಮಾಣ 2' 10" x 2' 10"

ಬಲಪಾರ್ಶ್ವ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ
- 2 ಎಣೆಯ
- 3 ಪನ -
- 4 - ದಾಹ
- 5 ನುರಣಾನ್ತಳಿ
- 6 ವೆಳಣ್ಣ ವ
- 7 ಳುಸತ್ತುವ
- 8 ಡೆಡ ಕಲ್ಲಾ
- 9 ಡುಂ ಇದೆ
- 10 ನಣಿವಂಗಿ
- 11 ಕವಿಲೆಯುಂಬಾ

ಮಧ್ಯಪಂಕ್ತಿ

- 12 ಕಾರಸಿಯುಂ ಅಜಿದಪಾತಕಂ

ಕೆಳಗಿನ ಪಂಕ್ತಿ

- 13 ಒನ್ನು ಬಾಲುಪಗುತಾ
- 14 ರಂ ಮಂಗಳಮಹಾಶ್ರೀ

* ಈ ಪಕ್ಷಿ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ.

75

ಅದೇ ತಾಲ್ಲೂಕು ಉಲುಗುಲಿಗ್ರಾಮದಲ್ಲಿ ಮುದ್ದವೀರಣ ಪುಟ್ಟಮ್ಮನ ಕಾಫಿತ್ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು

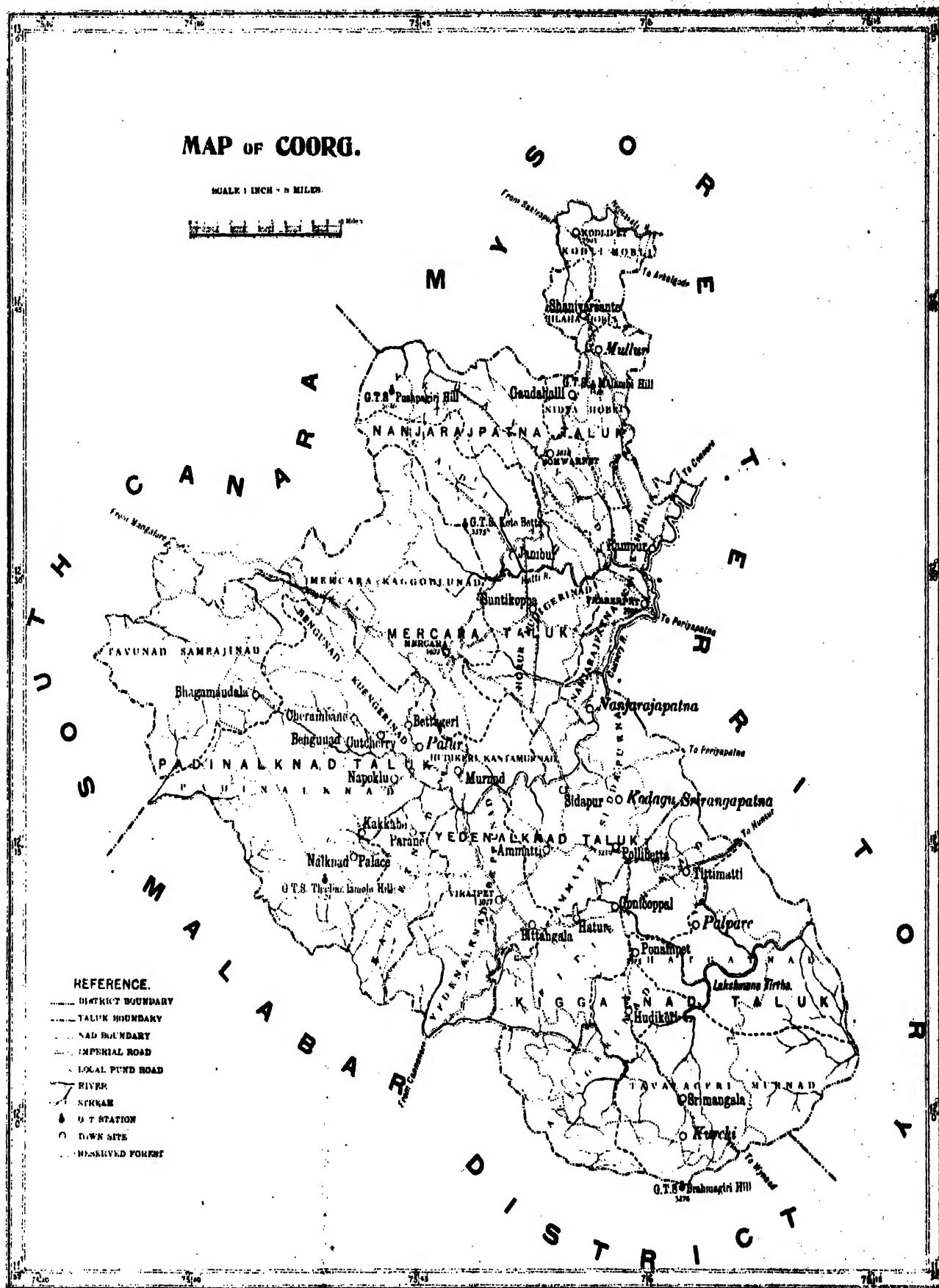
ಪ್ರಮಾಣ 1' 8" x 1' 8"

೧ ನೇ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರ ಚಲುಟು
- 2 ವಿಭಾಡ ಫಲದಂಕರಾಮ ಸತ್ಯರಾಯಸಂವ
- 3 ರಣಾತಿರವಬ್ರಹ್ಮದಿರಮಹಾವೈಕ್ಯಸಕಾವ
- 4 ಶ್ರೀಮದ್ವೀರಮುನಿನರಾದಿತ್ಯಗೋಕೂ

೨ ನೇ ಪಟ್ಟಿ

- 5 ಆದೇವರಸರು | ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಕಂಠ್ಯಾಮಾಸದಂದುತಂ
- 6 ಗುನಾಡಕಂಯುಲಘಳಯ ತುಱುಇಡಿಸಿದಲ್ಲಿಮಾಸಲಬ
- 7 ಣ್ಯಮೇಲಾಳಯಮರುಳಕಾರಯೋಶಿಯಾಳುಬಿದಡೆಗರುಡು
- 8 ವಶತಲ್ಲಿಬಿಟ್ಟುದಾಣಿಗೆಕಾಲೆಗೆಸಂದುದುಮುಕ್ಕೊಡವೆ



**ALPHABETICAL LIST OF PLACES WHERE THE INSCRIPTIONS
WERE FOUND.**

Name of place.	Inscription number.	Name of place.	Inscription number.
Andagōve Kallūr	28	Kājūr	64
Anjanagiri	10	Kalakandūr	58
Bālaji	72	Kattēpura	11
Bālele	78	Kibbēṭṭa	18
Bhāgamāṇḍala	9	Kotṭr	3
Biliūr	2	Kundabēṭṭa	29
Chauḍi	59	Mahadēvapura	12, 14, 15, 23
Chēṛala Śrīmangala	26	Mālambi	46, 47
Danagal	16	Mayamūḍi	21
Danugal	20	Mercōra	1, 5, 17, 25, 48
Doḍḍa Kanagālu	56	Mudarahalli	66
Doḍḍa Maḷate	51	Mullūr	34-45
Ganagūr	24, 52, 53	Nallūr	30, 31
Garagundūr	61	Nandigunda	33
Gōpi Marūr	54, 55	Niduta	6, 7, 32
Haradūr	74	Palūr	8
Hārangi	62	Peggūr	4
Hārōhalli	60	Siraha	65
Heggaḍahalli	68-70	Sirangāla	71
Hortūr	27	Tākōri	63
Hosahalli	49, 50	Uḷuguli	76
Hulakōḍu	67	Yedavanād	13
Iggoḍlu	19	Yeḍūr	57
Irpi	22		

MYSORE AND COORG ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA										Published.
Vol.										
I.	Coorg Inscriptions ¹	..	..	..	..	..	..	..	..	1886
II.	Inscriptions at Śravaṇa Belgola ²	..	..	..	..	..	..	..	..	1889
III.	Inscriptions in the Mysore District, Part I	..	..	..	..	..	..	..	..	1894
IV.	Inscriptions in the Mysore District, Part II	..	..	..	..	..	..	..	..	1898
V.	Inscriptions in the Hassan District	..	..	..	..	..	..	..	..	1902
VI.	Inscriptions in the Kadūr District	..	..	..	..	..	..	..	..	1901
VII.	Inscriptions in the Shimoga District, Part I	1902
VIII.	Inscriptions in the Shimoga District, Part II	1902
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XI.	Inscriptions in the Chitaldroog District	1902
XII.	Inscriptions in the Tumkūr District	1904

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MYSORE AND COORG FROM THE INSCRIPTIONS.

Compendium to the above, published in 1909.

(Archibald Constable & Co., London.)

¹ Revised edition, 1913.

² Revised edition in the Press.

APPENDIX.

MYSORE AND COORG FROM THE INSCRIPTIONS.

Emendations due to more recent discoveries, etc.

Page 3. *Nandas*.—The following may be adduced as indicating some connexion of Nandas, or rulers of Nanda descent, with the north of Mysore and other parts to the north-west. A number of leaden coins were found in 1888 at the site of Chandrañvali, an ancient city to the west of Ohitaldroog. Some of these bore legends in Brāhmi characters, which have been read as *Mahārāṭhīsa Sadakana Kaḷalāya* and *Raño Muḍā Namdasa*, surrounding a humped bull, and having on the reverse the Buddhist symbols of a *Bodhi* tree and a *chaityā*. The former is therefore an Āndhra coin of a Sātakarpi, and the latter may be a Nanda coin. Another find of similar coins was made at the same place in 1909 (MAR), which also bore those legends, with the variants *Jadakana Kaḷayasa* in the first, and *Muḍā* for *Muḷā* in the second, in addition to one having the legend *Raño Chuṭukakūḷā Namdasa*. With those were found, giving a clue to their period, a Roman silver *denarius* of Augustus, and a Chinese brass coin with a hole in the middle, probably belonging to 138 B.C., the time of the emperor Han Wu-ti. Coins of the same series have moreover been found at Karwar in North Kanara. Now the Sātakarpi stone inscriptions of perhaps the 2nd century at Malavalli (Sk 263) and Banavāsi (IA, xiv, 383) give as one of his titles *Vinhukakūḷa Chuṭukulā Nanda*, and thus seem to afford evidence of the location in some way, in that region, of Nanda rule. Even Professor Rapson read the legends on the Karwar coins at first in the same sense, but has since adopted the reading *kulīnānula*, 'joy of the family,' which deprives it so far of any special historical value.

Page 8. *Mudrā Rākshasa*.—The date of this drama Professor Speyer considered should be placed many centuries earlier than is generally done. To this Mr. O. H. Tawney adds, that it is highly satisfactory to have the antiquity of this interesting play rendered so highly probable. And Mr. Vincent Smith says, it used to be dated in the 8th century, but is now ascribed by some scholars to the Gupta period, in the 5th or 6th century (Hillebrandt).

Page 10. *Punnāṭa*.—Jinasēna, who wrote his *Harivamśa* in 783, was of the Bṛihat-Punnāṭa-saṅgha.

„ „ *Avinīta*.—Read 'who married the Punnād king's daughter, and their son Durvinīta united it'.

Page 12. *Edicts* (of Aśoka).—Dr. Thomas's discovery that 256 referred to nights, and M. Sylvain Lévi's new translation of *amisa* have upset the previous renderings of certain passages in the Brahmagiri and cognate edicts. Dr. Fleet now proposes the following (JRAS, 1911, p. 1098)—Thus says Dēvānampiyā : (There are) two and-a-half years and somewhat more, during which I, who am an Upāsaka, did not display much zeal for one year. But (there is) one year, with the balance (of that period), during which I, who have betaken myself to the Saṅgha, have displayed much zeal: and during this time gods and men, who had not (previously) mixed in Jambudvīpa, have now been made mixed. For this is a result of zeal, and it is not to be reached by high rank (alone); for even the great heaven may be attained by a lowly person who displays zeal'. . . . 'And this address was delivered by him who spent 256 nights in worship'. Dr. Hultzsch translates (id. 1115)—'But men in Jambudvīpa who up to this time had been unassociated with the gods have (now) been made associated with the gods'. And Pandit Laddu (id. 1119)—'In Jambudvīpa the gods (of the well-known Hindu pantheon) who up to this time had not been associated (with men like Gautama and others) have now been made associated with them (by me through my non-sectarian zeal)'. Dr. Waddell says (AQR, January 1912, p. 106)—'Aśoka obviously intended by this reference to the gods to enforce the dogma of the higher Buddhism, that in a Buddhist country 'there is no difference between gods and men', because all are equally subject to transmigration (cf. *Mahāyāna Texts*, SBE); but the existence of the gods is here accepted by Aśoka, whose favourite title was 'The Beloved of the Gods'. Dr. Thomas writes (JRAS, 1912, p. 480)—'M. Lévi's convincing interpretation of *amisa* has been generally accepted, and the resultant meaning that "those men in Jambudvīpa who had 'had unmixing gods' have been mixed with the gods" appears inevitable. But the practical import is far from clear, and I am unable to solve the problem. That the gods mentioned are real gods (see Fleet and Hultzsch above) and not kings, as M. Lévi suggested, and that the *munisā*

are ordinary men and not deified teachers, as is proposed by Pandit Laddu, is the most natural interpretation. We must remember that the result described had been attained—and not by greatness, but by energy—in little more than a year. Are we to understand a conversion of people who previously did not recognize the Brahmanical gods? In any case the result is a curious outcome of Aśoka's first work as a zealous Buddhist. But for the laity, even among the Buddhists, heaven is the goal in prospect as appears later in this very edict, and also in Rook Edict vi. Aśoka is himself *dēvānāmpriya*. Prof. Venis (in letter to Dr. Hultzsch, quoted JRAS 1913, p. 652) says—'If plain folk are to understand Dēvānāmpriya when he says that a new condition of things had been so rapidly brought about in Jambudvīpa by his religious zeal, they must be shown some outward physical fact or sign which they could at once accept as the intelligible or usual attendant of religious zeal.' Dr. H. adds—'This postulate is complied with if we assume that the 'gods' (*dēvā*) of the Rūpnāth edict are identical with the *divyāni rūpāni*, etc., of the fourth rock edict, and that in both cases Aśoka wished to remind his subjects of certain religious shows at which he had exhibited to them *in effigie* the gods whose abodes they would be able to reach by the zealous practice of *dhamma*'. In regard to the 266, Dr. Fleet (*id.* 656), writes—'We know that Aśoka was anointed as king when 218 years had elapsed, i.e., at some time in the year 219 current after the death of Buddha, and that he then reigned for 37 years: this carries us on to some point in the year $219 + 37 = 256$ current; and giving a year the figures of which are the same with those of the nights which are mentioned in the record. The topic of the record is zeal or energy in the practice of morality and religion; and the record expands the dying speech of Buddha, whose last words were—'Work out your salvation by diligence.' Taken with the other points, the agreement in the numbers—256 nights and 256 years—indicates a conclusion which seems irresistible: namely, that, after reigning for 37 years, Aśoka, in the course of the 256th year after the death of Buddha, abdicated and passed into religious retirement on the hill Suvarnagiri; that the address published in the record was delivered by him on the 256th night after that event; that it was delivered on that particular occasion because he then fulfilled in worship at night in his retirement a number of nights equal to the number of years which in the meantime had been completed since the death of Buddha; and that it contains his last pronouncement, if not actually his dying words.'

Page 14. For 'he sent' read 'under him were sent'.

„ „ (Note)—Read 'Māmtilanār's verses in the *Aganāṃṭru*, and he is of the'.

„ 15. *Sivakhada-Nāganiri*.—According to Rapson this is the name of the Prince associated with the Queen in the donation. Her name is not given. But from an inscription at Kanheri is said to be Nāga-mulanikā.

Page 19. There is an inscription of a Bāṇa king Aggapa-Rāja, of 938 A.D., in the Nellore district (iii, 1201).

Page 20. *The Chōla king*.—Before this insert—'The Nolamba king Mahendra (c. 878) is called *Mahābāsi-kula-vidhvamsanam*, or destroyer of the Mahābali family (EI, x, 65).

Page 21. *Aśoka sent*.—Read 'under Aśoka was sent'.

„ 25. Māndhātṛivarmā's father was Kumāravarmā. Mṛigśavarmā's queen was Prabhāvatī of the Kaikēya family, and mother of Ravivarmā (MAR 1911).

Page 31. *Sister*.—add 'Ālabbe' (Sh 64).

„ 32. *Or law of adoption*.—Substitute note—Dattaka is mentioned by Vatsyāyana, author of the *Kāma-sūtra*, as having written a separate work on one branch (named *Vaiśaka*) of the subject, at the instance of the dancing girls of Pātaliputra. Dattaka may be placed in perhaps the first century A.D. (JRAS 1911, p. 183). Dattaka appears in Kannada as Jattaka. Thus the Hoysala prince Ereyanga is described (Ak 102a) as *abala-Jattakan*, or a Jattaka to the weaker sex.

Page 33. *Appogūl village*.—add "The Tamil chronicle attributes to him another grant at Tagadūr in 288 to Brāhmanas for the worship of Mūlasthanīśvara" (see IA, i, 361).

Page 34. *End of para. 2*.—add "A grant by him to a Buddhist has been obtained at Melekōte, Tumkūr taluq (MAR 1910).

Page 35. *Outside customs*.—add "A grant of his 25th year has been found" (MAR 1911).

„ 35. *End of para.*.—continue—He married the daughter of Skandavarmā, the Rāja of Punnād. This is of course the Punnāta in the south-west of Mysore to which reference has been made before, in connection with the Jain migration under Bhadrabāhu. (Substitute for next para.)—

Durvinita, his son by the Punnād Rāja's daughter, succeeded him in c. 482, although his father, acting on the advice of his own guru, had set him aside (from the succession) in favour of another son. But Lakshmi

(the goddess of sovereignty) came to him of her own accord and embraced his broad chest (Bn 141, Mi 110, DB 68). His supersession at first is confirmed by the interesting old Siragunda stone inscription (Cm 50), which states that Nirvvinṭa's (i.e. Avinṭa's) younger son obtained the Koṅgaṇi crown. This he did, it adds, from Kāḍuveṭṭi (a common name for the Pallava king) and the Vallava (Ballaha or Rāshṭrakūṭa) king¹. But we are informed in Nr 35 that Durvvinṭa captured Kāḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne. This is the name of the Chalukya prince who by defeating the Rāshṭrakūṭas laid the foundation of the Chalukya power in the South. It may perhaps be inferred therefore that Durvvinṭa had entered into alliance with the Chalukyas and given his daughter in marriage to the representative of that family, though this is not actually mentioned anywhere.

Durvvinṭa was distinguished for his literary ability. For we are told that he wrote a commentary on the fifteenth *sarga* of the *Kīrdārajuniya*, a Sanskrit poem by Bhāruvi. This *sarga* is full of verbal puzzles and riddles. One stanza contains no consonant but *n*, with a single *t* at the end; in another, each half-line read backwards is similar to the other half (see IGI, ii, 240; JRAS 1911, 187). We are also informed (Tm 23, and grant of his 40th year lately found, MAR 1912) that he was himself the author of a *Śabdāvatāra* (the name of a work always attributed to the Jain grammarian Pūjyapāda²), and of a version in Sanskrit of the *Paṇḍarīkathā*, which from Tm 23 apparently means the *Bṛīhatkathā*, a work known in oriental literature as having been written in the Paisācīhi dialect³. He is no doubt the Durvvinṭa named in Nṛpatunga's *Kavirāja-mārgga* as one of the distinguished early Kannaḍa authors.

Page 36. Omit lines 1-5, him . . . Bhadrabāhu. Also 12-17, Another . . . Nirvvinṭa.

.. „ End of para.—add “One has been lately found of his 40th year (MAR 1912).”

.. 41. End of second para.—Add ‘which was maintained by Kambharasa (IA xviii, 313). He fell in a battle against Vallaha at Kāgimogeṇūr, in the Tumkūr country (MAL 1910).’

Page 42. *Piḍḍwipati*.—add ‘His name may have been Diṇḍika.’ On the throne—add ‘in 817.’ *Pallava-dhirāja's daughter*—continue ‘and gave his own daughter Jayabbe, the younger sister of Nītimārgga, to Nalambādhirāja.’ To footnote add SII ii, 381.

Page 45. The exact date of which event is not known—substitute—“the date of which event is 869”.

.. 47. *Thirty-two Thousand* (para. 3) continue “A grant in the reign of Rakkasa-Ganga has been found at Hale Būdanūr, Mandya tāluq, without date. But on another side of the same stone is one of Rājendra-Chōla's 12th year. Nūgavarmanā, the author of *Chhandambudhi*, says that Rakkasa-Ganga was his king. This has been omitted for some reason by Mr. Kittel in his edition of the work”.

Page 49. In table.—After *Harivarmā*, 217-266, add “2 and footnote”, “In the Tamil chronicle 288 is given as a date in his reign”. After *Mādhava* III, 357-370, add “3 and footnote.” “At this point, between Mādhava III and Avinṭa, the Tamil chronicle inserts a Diṇḍikara-lāja or Hariśchandra, who ruled for only a short time”. After *Avinṭa*, continue “c. 430-482 (1. 2) Kali-Ganga, Nirvvinṭa (1. 3) m. Pannād princess”. After *Durvvinṭa* continue “c. 482-522. . .” and omit 1. 2.

Page 50. In table.—For ‘670.’ against Bhūvikrama and Sivamāra I substitute ‘879.’ Under *Prithivipati* I, insert “? Diṇḍika”. After *Rājamalla Satyavākya* I—add ‘817-828’ . . . ‘After *Nītimārgga* I,’ add “—869”.

Page 55. Omit ‘the younger sister of Nalambādhirāja’, and after *Jayabbe* insert “the younger sister of Nītimārgga.”

Page 56.—*Fighting with the Ganga king*—add ‘He is said to have destroyed the Mahābali family (the Bāṇas), and hence was called Mahābali-kula-vidhvamsanam’ (EI x, 66). End of para.—add ‘He apparently had a younger brother (Mb 38), the Nalambādhirāja-Nalipayya ruling in 897 (Mi 52), who had a son Ankayya (Mi 27). Para. 3—omit ‘Nalipayya’; ‘897 in Mi 52’; ‘and Ankayya.’

¹ An interesting parallel to this occurrence took place some centuries later, when the Ganga king Sivamāra-Sugotta, on his release from captivity, was crowned with their own hands by Gōvinda-Prabhutavarsha, the Rāshṭrakūṭa king, and Nandivarman, the Pallava king (Yd 60, Nl 60).

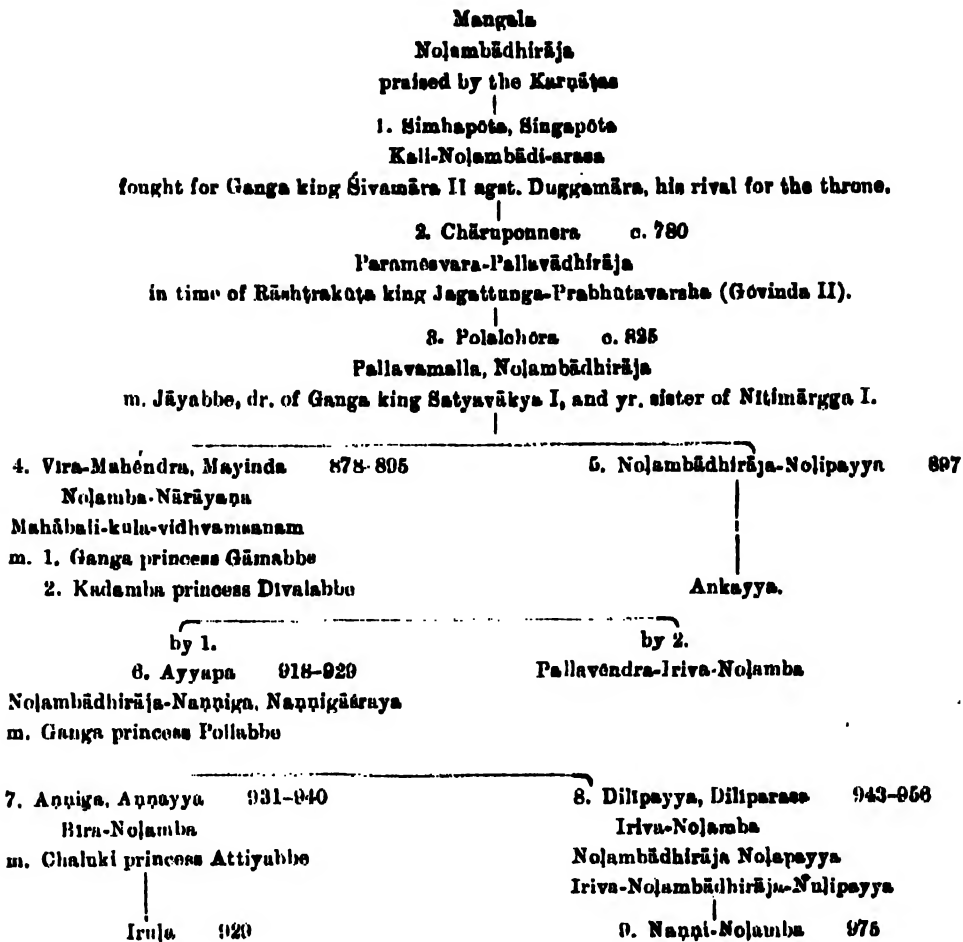
² Thus we have in Nr 46 the following verse:—

nyāsam Jainendra-rañjīṇam sakala-buddha-nutam Pūṇīniyasya bhūyā- |
nyāsam Śabdāvaladram manuṣa-tati-hitam Vaidya-śāstram cha kṛtvā ||
yas Tatvadrithasya pīṭham vyavachayad iha tām bhāṭy asau Pūjyapāda- |
ndam bhāṭya-randyaḥ vya-para-hita-vachah pūrnna-dṛig-bōdha-rīṭṭa ||

Perhaps Pūjyapāda may have been Durvvinṭa's preceptor, but this is not so stated.

³ It is strange that in a Sanskrit sentence the above Prākṛit word should be used in designating a work which has a recognized Sanskrit title. The actual name in Tm 23 is *Bṛīhatpīṭhā*, but this seems to be a mistake of the engraver

Page 57. *After para. 2 insert* 'The following is a tentative table of the Nolambas, with dates obtained from inscriptions :—



Page 66. For '*Pulikēsi I*' read '*Pulikēsi II*.'

„ 67. Under '*Dantidurga*' in the table, add *Sahasatunga*.

„ 74. Vikrama, given in the table, has dropped out here in printing. *After 'Iruva Nolambādhirāja',* 1. 1, read '*Vikrama Tribhuvanamalla, the son of Satyāśraya's son Daśavarṇma, succeeded his uncle (Dg. 1), and dispersed the hosts of his enemies. Sk 287, Sb 281, 471 are of his reign*'. For '*Satyāśraya's*', 1. 5, read '*Vikrama's*'.

Page 130. Note—add '*The Bōḍas are said in Manucci to leap on to the quarters of the horse behind and cut off the nose of the horseman. This mode of attack is paralleled by that of the wild Irish at the end of the 14th century, as described in Froissart's Chronicle, where it is said that they leap from the ground behind a horseman and embrace the rider so tightly that he can in no way get rid of them, and cut his throat*'.

Page 131. For '*There are no inscriptions of his time*' read '*In 118 is of his time*'.

„ 133. Add note to 1. 11—'*But the seven Kombus mentioned in Sk 186 of 1068 may perhaps refer to the Coorgs*'.

Page 134. In table, under '10. *Vira-Rāja*'—for '*died 1862*' read '*died 1859*'. In 1. 4 from bottom—for '*1738*' read '*1788*'.

Page 135, para. 2—For '*first Linga-Rāja*' read '*second Linga-Rāja*'.

„ 136. End of para. 2—read '*He died in London in Sept. 1859. His body was temporarily placed in the catacombs at Kensal Green Cemetery, and the next year sent to India for interment*'.

Page 143. 1. 21. For '*Panchava mahārāja*' read '*Manija*'.

1. 25 For '*when—the latter*' read '*he sent word to Panchavan-mahārāja, who*'.

Page 145. For last two lines, read '*originally founded and endowed by the Kongāḷva king Rājādhirāja in the name of his mother, and recovered the grants, which are still continued. The Vijayanagar king Harihara II at the same time made a grant of Mullur-nād to Gonka-Ṭaḍḍi-nāyaka, who had been noticed (for his bravery) by his general Gundappa-danṇāyaka (Og 39)*'.

Page 146. For 1. 13-17 substitute 'Avinīta married the daughter of Skandavarmanā, the Rāja of Punnāḍ, and their son was Durvvinīta, who reigned from c. 482 to 522.

Page 153. Add to footnote 'P'adināḷkunāḍ is mentioned in 1277 and 1295, in the time of the Hoysalas (Ch 65, 44) '.

Page 161. Read 'bearer of the Hadapa (or betel bag) '.

Page 176. L. 9 from bottom, read 'abduction of a guru's wife and the murder of Brāhmanas '.

„ 178. For 'mana (maunds) ' read 'māna (a half seer) '.

„ 196. *Dattaka-sūtra*--See correction above to p. 32.

„ 197. For '(Kolhapur &c.) ' read '(Karabhāṭa or Karhūḍ in Satāra District). 1. 22 insert ' and that Prabhāchandra composed the *Nyāyakumuda-chandrōdaya*, a Nyāsa on Śaṅkarāyana's sūtras '—and omit this passage from 1. 18-19.

Page 201. For 'Umēśadatta ' read 'Harihara-sūri '.

„ 203. Add note to 1. 11--'A grant of the 4th century by the Ganga king Mādhava III to a Buddhist named Buddhisatva has been obtained at Melakōṭe, Tumkūr District (MAR 1910).

Page 205. L. 17 Insert '(see the beginning of Ck 187).

„ 207. End of para. 2, add '(Sr 86) '. See also remarks now on Cg 8 and 9.

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